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FOREWORD

BY REQUEST of the Committee of One Hundred the material in this book has been assembled solely as an aid to the discussion of the topics listed in the program of the conference sessions of the Quadrennial Meeting of the Federal Council of Churches. The data here presented and interpreted are not offered as final or fully adequate. The book itself is not an official publication for general use. However, care has been taken to insure accuracy of statement and to make the book reasonably inclusive. The material has been gathered by the Department of Research and Education with the assistance of other members of the Federal Council's staff.

It is earnestly desired that all persons expecting to participate in the discussions shall make themselves familiar with the contents of this book.

CHARLES S. MACFARLAND,
General Secretary.

I. CURRENT TRENDS IN LIFE AND THOUGHT AFFECTING RELIGION

The Influence of Modern Science

UNDERLYING all other factors and trends in present-day religious life is the steady growth of the scientific point of view. More and more, organized religion has found it necessary to square its teachings on the factual side with the discoveries of science. This necessity has involved the restatement of many doctrines and has brought about a lessened emphasis on creeds and creedal differences. In general, the attainment of the religious life is thought of more as a process and less as an isolated event. Religious education has itself become a scientific discipline based upon another newly developed science —the psychology of religion.

To be sure, this adaptation to the scientific point of view is not universal. Protest movements are much in evidence and are represented in every large community. Yet, by and large, the leadership of the several Protestant communions has ranged itself on the side of enlightenment and is not disposed to quarrel with modern science.

On the other hand, as religion appropriates the disciplines of science, haphazard methods and false theories which were assumed to have a spiritual sanction give way to knowledge and enlightened experimentation. Research is coming to have a recognized place within organized religion, and is commanding rapidly increasing interest. The antipathy, suspicion and contempt which in the past characterized the relations between religious leaders and men of science is giving way to a respectful cooperation. We employ the methods of the social sciences in making religious surveys, gathering religious statistics and studying religious experience. This change has, of course, been only partially effected and the possibilities of collaboration between religion and science have been but slightly explored. Most progress has been made where the forces of religion have effected cooperation among themselves and pooled their resources in research and experimentation.

Another fact of importance concerning the relation of religion to science is the spiritual view of life that is emerging among great scientists themselves. It is now a commonplace that the

older materialistic and mechanistic concepts of physics have been abandoned in favor of a dynamic view of the world in which religion finds itself very much at home. One needs but to glance at the writings of such scientists as Pupin, Millikan, Thomson and Whitehead to verify this observation.

CHANGING MORAL STANDARDS—THE REVOLT AGAINST AUTHORITY

But the acceptance of a scientific view of life has been accompanied by popular confusion over values and standards and general questioning of formerly revered authority, in the midst of which multitudes have found themselves completely beyond their depth. The popular mood is one of disillusionment with ideals, principles, "verities"; popular pursuits tend to be materialistic. With absolute religious and ethical authority dethroned, the younger generation is meeting moral admonition with the rejoinder, "By what compulsion *must* I? Moral standards and customs—what the sociologists call the *mores*—are undergoing ruthless revision, and the result is a widespread tendency to lawlessness.

This tendency gives especial concern in relation to sex morality, marriage and home life. The extent of the departure from conventional practices cannot be determined, since none can say how far the present situation is due to the bringing out into the open of ideas and habits that were formerly kept in the dark. It seems safe to say, however, that there is a marked increase in sex freedom among young people in many communities, especially among certain social groups. Certainly, the spread of birth control—much more rapid, apparently, in respect to practice than in advocacy—is a major social phenomenon. In the judgment of competent observers, it is bringing about profound changes in the theory and practice of sex morality.

The increase in divorce is patent from the statistics. The rate has increased from 113 divorces per 100,000 of the general population in 1916 to 154 in 1926. Here again, interpretation is difficult. How far the increase in divorce means increased marital infelicity or infidelity and how far it signifies a revolt from conditions formerly accepted and endured, no one can say. It is increasingly felt, however, by students of the subject, that marriage and divorce today present a legislative problem that

must be approached by experimentation and a moral and spiritual problem that only education can solve. Perhaps the most significant emerging factor in this connection is the new emphasis in some circles upon the responsibility of the church for systematic preparation of its young people for marriage. Effective cooperation is now being developed between the churches and the social hygiene movement looking toward improved sex education and the prevention of social vice.

Both in America and throughout the world it is coming to be felt that by the sheer force of their common foes—irreligion and materialism—the various forms of ethical religion will be obliged to sink their differences and unite their efforts.

POPULATION CHANGES

Three facts stand out in the consideration of population changes during recent years. The first is the fact that although the population of the United States increased from 105,710,000 in 1920 to 118,628,000 (estimated) in 1927, the rate of natural increase has declined from 10.6 per cent to 9 per cent. In other words, there were 63,000 fewer births in 1927 than in 1920, although the population had increased about 12,000,000. The lowering of the rate of natural increase is attributed to the fact that the birth rate has declined faster than the death rate. The birth rate in 1920 was 23.7 per 1,000 population and in 1927 it was 20.4, while the death rate in 1920 was 13.1 and in 1927 it was 11.4. The rate of natural increase, however, has been declining since 1830 and this has taken place in spite of a steady influx of immigrants who have had a higher birth rate than the native population. The size of the families of immigrants, it is to be noted, usually varies inversely with the length of time they have lived in the United States. Furthermore, the decline in the rate of increase between 1920 and 1927 has occurred in a comparatively prosperous period in spite of the generally supposed connection between prosperity and a high birth rate. Rather, the prosperity seems to have had some effect in lowering the birth rate through the spread of emphasis upon maintaining or bettering standards of living and the use of methods of birth control.

The second fact is the change in the amount and the character of immigration. Since the quota laws of 1921 and 1924 have been in effect the stream of immigration has shown significant changes. During 1921, the net immigration (arrivals minus departures)

was over 557,000. But in 1922 it dropped to 111,000, and increased to 441,000 in 1923 and to 630,107 by July 1, 1924. The law of 1924, however, has had a decidedly stabilizing effect. For the fiscal year July 1, 1924, to July 1, 1925, the net immigration was 201,586 and it has not varied much above that figure. For 1927-1928 it stood at 229,798.

From the data for 1927 it appears that immigration from southern and eastern Europe has practically ceased: the excess of arrivals over departures was only 2,671. For a number of these countries the departures exceeded arrivals and the only ones having an excess of immigration worth mentioning were: Poland, 6,374; Italy, 916; Russia, 933; and Czechoslovakia, 1,443. This represents a great change from the years immediately preceding the war when 80 to 85 per cent came from southern and eastern European countries.

Of the 248,763 net gain in immigration in 1927, classified on the basis of "race" or peoples, eight peoples furnished 242,957 or 97.7 per cent. The Mexicans furnished 25.4 per cent, the Germans 18.9 per cent, the Irish 15.5 per cent, the English 11.4 per cent, the Scotch 8.9 per cent, the French 6.9 per cent, the Scandinavians 5.9 per cent, and the Hebrews 4.8 per cent. Classified, however, on the basis of countries (those contributing a net immigration of over 5,000 each) seven countries furnished 91 per cent. Of these Canada furnished 29.91 per cent, Mexico 25.8 per cent, Germany 16.16 per cent, Irish Free State 9.73 per cent, Scotland 4.26 per cent, Sweden 2.58 per cent, and Poland 2.56 per cent. It should be noted that Canada and Mexico combined contributed about 56 per cent.

From these figures it would seem that the relative responsibility of the Protestant churches for the care of our immigrant population is increasing at a significant rate.

Thirdly, since 1920 there has been an important change in the relative proportion of people living on farms. In 1920, the farm population was 31,614,269 or 29.9 per cent of the total population. The United States Bureau of Agricultural Economics estimates that on July 1, 1927, the farm population was 27,795,000, or 23.4 per cent of the estimated total population at that time—118,628,000.* It is significant that a decline of 6.5 per cent in the proportion of the people on farms has been accompanied by such an abundant production that prices of farm

* For a fuller discussion of this point, see p. 36.

products have remained low since 1920. With practically 3,800,000 fewer people on the farms, the farm population is furnishing about 12,000,000 more people with food at relatively low prices. The influx of rural population into the cities is a social fact of considerable consequence to the Protestant churches which seems to call for collective consideration and action.

The Changing Status of the Home

One of the most generally observed social facts is the passing of the home as the dominant conditioning factor in religious and moral training. This change is due not so much to any deterioration in the quality of home life, although that has undoubtedly occurred, as to the substitution of other forms and agencies of social intercourse and entertainment for family activities. The home has apparently ceased, in most of our communities, to be the unit of human association. At base this phenomenon is economic. The home was once the place where many of the life-sustaining processes were in large measure carried on, such as the production of food and clothing. Trades were practiced and taught in and about the home. These functions are now separated from the home. Furthermore, women, who have been the integrating factor in home life, have more and more gone into industry, business and the professions and have made relatively less of their social contribution through the medium of the home. Not less important is the fact that the growth of the cities and the rising level of rents have resulted in crowding and the elimination of many attractive features of home life. The relatively advanced age at which marriage occurs is also an obvious factor in lessening the significance of the home.

At the same time, the evidence goes to show that where high ideals and wholesome habits are acquired by young people it is usually because of exceptional home influences. Hence the seriousness of the present situation at once appears. To what extent the home can be rehabilitated as a social and moral factor remains an open and a pertinent question.*

The Crime Problem

The crime rate in America is a matter of perpetual concern to social workers and a cause of national humiliation. The question is not one of "crime waves." In spite of assertions to the con-

* See page 44.

trary, there has been no great increase, in proportion to population, in serious offenses. This is not true of misdemeanors but it must be remembered that the tremendous growth of traffic and of traffic legislation, the development of health codes, and the creation of new categories of crime and misdemeanor through the prohibition laws account for a large part of the aggregate of offenses in the last few years. Obviously when an offense is newly defined by statute, the statute itself occasions a numerical increase in offenses. Hence it has been inevitable and, in a sense, normal that the aggregate of misdemeanors in proportion to population should increase during a period of great legislative activity incident upon social readjustment.

But the outstanding fact is the *chronically* high crime rate in America. The homicide rate for 122 American cities in 1926 was 108 per million population. The rate for England and Wales was 7 per million; for Canada (1925) about 14 per million; for Italy (1925) 44 per million. The average rate for this country is about equal to that of the city of Moscow. To remedy this situation is generally recognized as one of our major social problems.

We are too ready to assume that our high homicide rate is due to the character of our foreign population groups. This assumption is hardly borne out by the fact that the highest murder rates in the country are in Memphis, Tenn., and Birmingham, Ala. Nor can any one infer from this fact that the people of those eminently American cities are particularly disposed toward crime. The fact seems to be rather that our crime rates reflect the existence in America of racial and national groups which are socially disinherited and our failure to develop among them new sanctions and principles of control in place of those left behind in the Old World, or to effect any genuine socialization of their new group relationships. In our northern cities the Italians—to take an example of a national group which contributes rather heavily to our crime register—have come to us from a country whose homicide record in 1925 was but little more than half that of the United States. It seems clear that wherever groups of alien origin, culture or economic interest come into contact with each other there is a tendency for crime to increase. Such a condition is mitigated by those socializing influences of which the church is assumed to be one of the chief instrumentalities.

Recreation Problems

One of the most pressing problems confronting the churches, whether in city, town or country, is that of commercialized recreation. Quite aside from influences emanating from night clubs, dance halls and similar institutions, there is general agreement among religious educators that even the least objectionable forms of entertainment leave much to be desired. During the last few years most of the agitation on this subject has had to do with proposed measures for the control of the motion picture industry. Undoubtedly the magnitude of this industry, now estimated to be the fourth in size in this country, the enormous number of spectators including a very large proportion of children, and the elements of monopolistic control which characterize it raise serious questions for the church and the community. It must be recognized, however, that vastly greater progress has been made toward the improvement of standards in motion pictures than has been made with reference to the "legitimate" and the vaudeville stage. For these no effective regulation has been devised to prevent the presentation of vulgar and degrading exhibitions.

Disregarding the advocates of extreme measures the problem may perhaps be stated thus: how to improve the quality of the demand for entertainment and how to regulate the quality of the supply so as to afford a reasonable amount of protection to moral and æsthetic standards while at the same time avoiding the objectionable features of censorship.

The question, however, is much broader than current efforts at social legislation take account of. There is reason to believe that our whole system of recreation involves a serious menace to mental and physical health in that men, women and children, by substituting observation and audience for participation, seem to be losing their capacity for the normal exercise of play impulses. Commercial mass production has changed the character of recreation. There is complaint among persons interested in youth activities that lads who should be playing baseball prefer to watch popular heroes perform on the diamond rather than to play themselves. This is all of a piece with what might be called the motor degeneracy that characterizes our times as a result of an excessive emphasis upon sensory experience.

THE RACE PROBLEM

America faces serious race relations problems today centering about our Negro Americans, the increasing thousands of Mexicans within our borders, and the Orientals in our midst, especially on the Pacific Coast. The American Indians, the original Americans, who are the wards of our government also constitute a social and ethical problem of no small consequence. Obviously the relations between white and Negro Americans are of primary concern because of the numbers of people involved and because of the social and political issues involved.

Although much has been achieved in better understanding and active cooperation between Negro and white Americans the problem here presented has been growing in seriousness because of our rapidly progressing democratic ideas and our ideals of brotherhood as well as the increasing aspiration of the disadvantaged group. Acute antagonism seems to be decreasing. At least such a trend is indicated in the decrease in the number of victims of lynching, nearly all of them Negroes, during the past ten years, as shown in the following table:

1918	64
1919	83
1922	57
1925	17
1926	30
1927	16

Other indications of progress in the relations of these two races have been shown in the increased recognition of the creative contributions of Negroes in literature and the fine arts. The Negro spirituals, to say nothing of the popular spread of Negro jazz music, have become a part of the musical culture of America and other lands. Creative productions in the fine arts by Negro men and women within the past three or four years are receiving attention such as to justify the hope that a new contribution to the æsthetic culture of America is in the making.

However, evidences of conflict and imminent conflict between Negroes and whites occur frequently in our cities with the tremendous shift of population from the rural districts to the urban centers and from the southern to the northern states. The problems are no longer sectional. In 1920 there were 16 states with from 1 to 5 per cent Negro population, 15 states with from

6 to 49 per cent Negro population, and 2 states with 50 per cent, or over, Negro population.

The same conflicting interests and passions have to be dealt with wherever serious economic or cultural conflict arises. The migration of Negro workers to industrial and commercial centers has introduced an element of racial friction. The coming of thousands of colored residents over-crowds the city areas where formerly they lived, and friction over housing inevitably arises. The results are legal battles, neighborhood clashes such as the bombing of houses occupied by Negroes, and segregated Negro communities with possibilities of future violent antagonism. Areas of conflict have appeared between white and colored workmen, particularly in districts where white groups have felt the actual or potential threat of an undercutting of wages. Negro migrants to cities have sought to take advantage of the larger school opportunities for their children, and where the white population has attempted to exclude them from the best schools serious friction has resulted, as, for example, in the recent crisis at Gary, Indiana. In 1919 and 1920 riots occurred in Chicago, Washington, Coatesville, Pa., and Tulsa, Oklahoma, and conditions bordering on riots developed in a score of other cities. Even today there are tense situations which call for the vigilance of police authorities and the quieting influence of liberal-minded members of both races.

The recent report of the Institute of Government Research shows the need for expenditure by our government of about ten millions annually, in addition to fifteen millions now being spent, to provide well trained, adequately paid personnel, hospitals and sanatoria, schools and colleges and other means of assistance to the Indian in order to prevent further exploitation of his rich lands and possessions and to guard him from other abuses while he progresses toward independent self-maintenance.

The Mexicans of foreign birth in the United States in 1920 numbered 486,418 and in 1927 the Commissioner General of Immigration estimated the number to be over a million. In addition there were probably half a million "American-born Mexicans." In the fiscal year 1927 there were 66,766 legally admitted and in 1928, there were 57,765. Probably as many more cross the border clandestinely. They come to the United States to find better economic and social opportunities. They come at the call for cheap labor in agriculture and industry. They bring their language and their native culture. They are

scattered now into some of the principal agricultural and mining regions of the southwest and the rich agricultural valleys of California, the fields of Utah, Montana, Iowa, Minnesota, North and South Dakota. Many have migrated to the steel mills of Chicago and the adjacent district. They are not becoming citizens rapidly and they remain largely segregated in both city and country. Their presence, both foreign and native born, offers opportunity either for friction and exploitation or friendly contact and mutual service.

The chief problems arising out of the presence of Orientals in America, mainly Japanese and Chinese, center around their treatment by our immigration laws and the restrictions upon their ownership and use of the land in California.*

SOCIAL LEGISLATION

The major piece of reform legislation in recent years is, of course, the national prohibition law. While the social effects of this legislation cannot be quantitatively determined, there is a large measure of agreement among social workers and other competent observers that the passing of the saloon has been accompanied by very great material gains to American industry and to our industrial population. As to the moral problem arising out of the widespread disregard of the law, there is also general agreement that the principal task confronting the church is one of moral education. Probably no other single factor has so emphasized this fact as the accumulating evidence that the prohibition laws, to be effective, must be accompanied by a strengthening of moral fiber in our citizenry. Here is a patent emergency facing the churches of all denominations.

Much has been accomplished in the way of health legislation, workmen's compensation and child labor laws and legislation, regulating factory conditions. An outstanding characteristic, however, of American life, is our dependence upon individual initiative and voluntary agreement in the attainment of a higher level of life. How far we should go in the direction of social insurance, state provision for the aged, etc., is one of the questions now absorbing the attention of social and political scientists. It is a question of vital importance to organized religion, and one that manifestly calls for collective consideration. Perhaps the most urgent single question in this connection is that of dis-

* See page 58.

tributing the burden of sickness. The cost of medical care creates so serious a problem that a nation-wide study of the subject has recently been launched.

The Woman Movement

The new participation of women in public life and their steady advance in industry and the professions brings into sharp relief the fact that women have made no comparable advance in participation in church affairs. A recent study of this question made under the joint auspices of the federated women's missionary societies and the Federal Council of Churches revealed a definite tendency toward the removal of ecclesiastical disabilities from church women, but showed at the same time that as compared with the advance of women in the professions, particularly education and social work, the status of women in the churches has risen very slowly. It appears altogether likely that the failure to capitalize women's ability and initiative has cost the churches heavily in spiritual leadership. How this may be accomplished is one of the questions facing practically all the Protestant churches.

Economic Welfare

(a) Wealth and Income

The United States Census estimates that the wealth of the country increased in value from 43 to 330 billions of dollars between 1880 and 1922. The estimate of the National Industrial Conference Board for 1925 is 355.3 billions of dollars. Both of these estimates are for years following the deflation of war-time prices but they give no indication of how ownership of wealth is distributed among different classes of people. Various estimates seem to support the generalization that the rich have been growing decidedly richer and that the condition of the poor has improved, but at a less rapid rate than that of the well-to-do.

Quite as significant is the increase in current income and the way it is distributed. Between 1913 and 1926 current income increased from 32 billions to over 89 billions of dollars, or in terms of 1913 purchasing power to 52.9 billions. In terms of per capita income it has increased from $329 to $770, or in 1913 purchasing power to $445, an increase of 38 per cent. The

current income when distributed among those gainfully employed, in terms of 1913 purchasing power, shows an increase from $864 in 1913 to $1,168 in 1926, or 37.2 per cent. However, if the amounts which go to those who receive large salaries and income from property were deducted from the total current income and the remainder were divided by the large number who receive wages and moderate salaries, the average of $1,168 would be considerably lowered.

A clearer picture of the distribution of income can be obtained by classification of the population into income groups. For the year 1918 the National Bureau of Economic Research estimated that the poorest 70 per cent of income receivers obtained about 42.5 per cent of the national income. Conversely, the richest 30 per cent received about 57.5 per cent. This division takes on more meaning when we realize that starting from the top of the income scale, "we must go down to people receiving $8,000 per annum, in order to include one per cent of the income receivers. Similarly, to include 5 per cent of the income receivers we have to descend to incomes of $3,200–$3,300. To include 10 per cent, we must take in part of the $2,300–$3,300; and to include 20 per cent, we must include part of the $1,700 $1,800 class." Although there may have been some deviation from this distribution since 1918, surely nothing startling has occurred and the probabilities are that a still larger proportion of the national income is received by the large income group. This supposition is largely corroborated by the income tax statistics.

It is central in this industrial situation that the cruder phase of the economic struggle for existence is over. The days of a "deficit economy" are past, thanks chiefly to machinery, and the technical problems of production are coming to be regarded as less pressing than the human factors. Our technological achievements have opened the way to a more cooperative, less competitive, economic order. But with the frontier entirely appropriated it is evident that we shall be permanently under the necessity of *solving* our economic problems rather than running away from them.

(b) Productivity of Industry

The increase in productivity of the industry of a nation is an important index of the trend of welfare. Using the productivity of 1914 as a base equaling 100 per cent, the index of physical

output of manufactures rose to 126.1 in 1919, declined to 100.1 in 1921 and increased to 162.2 in 1925.

The number of manufacturing establishments increased from 176,468 in 1914 to 213,631 in 1919 and decreased to 187,390 by 1925. The wage earners employed increased from 6,887,677 in 1914 to 8,989,536 in 1919 and decreased to 8,348,261 in 1925. Thus, due to the improvement of equipment and processes, the volume of production increased although both the number of establishments and the number of wage earners decreased. It is believed that national prohibition has played a considerable part in producing this result.

(c) Wages of Industrial Workers

The average weekly wages in 25 manufacturing industries increased from $12.54 in 1914 to $30.09 in 1920, decreased to $22.90 in 1921, increased to $27.09 in 1923 and since 1923 have ranged from $25.46 in 1924 to $27.48 in 1927. It is estimated that for manufacturing industries as a whole average weekly wages since 1923 have not varied much from $26.00.

In the 25 manufacturing industries mentioned above, using 1914 as a base equaling 100, the real weekly earnings increased from 100 in 1914 to 119 in 1920, decreased to 111 in 1921, rose to 135 in 1923 and since 1923 they have fluctuated between 125 in 1924 to 134 in 1927. In juxtaposition to the estimate of $26.00 per week for manufacturing industries as a whole from 1923 to 1927 should be placed the fact that the cost of living increased from 171 in 1923 to 175.7 in 1925 and declined to 172.2 in 1927.

Great confusion exists in the public mind as to the level of wages because of preoccupation with the hourly or daily wage rates of highly skilled workers. Even these have usually a very high percentage of idle time. The low earnings of large groups of unskilled and semi-skilled workers constitute one of the unfortunate anomalies of the present industrial situation.

(d) Unemployment

The index of unemployment is a necessary complement to that of wages. The index for factory employment of the Federal Reserve Board, using 1919 as a base equaling 100, shows that employment increased to 103.2 in 1920, dropped to 82.1 in 1921, rose to 104 in 1923 and since 1923 steadily declined to 87.9 in

January, 1928. In March, 1928, it stood at 89.9. The number of transportation employes decreased from 2,023,000 in 1920 to 1,627,000 in 1922, rose to 1,855,000 in 1923, and since 1923 gradually declined to 1,585,000 in February, 1928.

During the early part of 1928 various estimates placed the total unemployment at 4,000,000. That there was a considerable decrease in employment during the latter part of 1927 and early part of 1928 is indicated by the fact, as announced by the Secretary of Labor, that 1,874,050 fewer employes in manufacturing, transportation, mining, agriculture, trade, clerical and domestic groups were on the pay rolls than in 1925. Since there is assumed to be a "normal" unemployment of at least 1,000,000, and since the employment was below normal in 1925, and finally, since there has been a considerable increase in the number of industrial employables since 1925, it would appear that the estimate of 4,000,000 unemployed during the current year is not excessive.

This prevalence of unemployment coincident with a high rate of production has brought to light what appears to be a new and chronic social problem, namely, "technological unemployment"—idleness due not to the movement of the business cycle, but to the displacement of labor through improved mechanical equipment and process. It is giving rise to a demand for a further reduction of hours of labor and even for a five-day week. Thus arises an important cultural and moral question of the relation of work to leisure.

(e) Hours of Labor

An outstanding achievement of religious and social forces in America during the present decade was the substitution of the 8-hour shift for the long shift of 10 hours and 12 hours in the steel industry. There is nothing comparable in the history of humanitarian effort to the reversal of policy in this matter by the heads of the steel industry within six weeks of their announcement that the long day would be continued, and for the avowed reason that public opinion demanded the change. The whole proceeding furnished a dramatic illustration of the power of organized moral sentiment.

But the extent to which the long day still continues in industry and, what is quite as important, the extent of 7-day labor, are not known. Research is urgently needed to determine these facts.

That large numbers of men and women work on such excessive schedules is a matter of common knowledge.

Industrial Relations

In spite of relative prosperity in industry, conflict between labor and management continues to disrupt business and community life. The bituminous coal strike and the New England textile strike have furnished unhappy illustrations of this fact during the past year. However, the total number of strikes and of men involved shows improvement. Data compiled by the United States Bureau of Labor Statistics show that in 1927 there were fewer strikes and lock-outs than in any year since 1917. The total number declined from 4,450 in 1917 to 2,385 in 1921. Since 1921 the highest figure reached was 1,553 in the year 1923. The number receded to 1,035 in 1926 and to 732 in 1927.

The peak of trade-union membership was reached in 1919. The membership of 5,007,000 in that year showed an increase of more than a million and a half above 1917. At the close of the war, however, the liquidation of war industries, the business depression of 1921-1922, and the "open shop" drive of the employers made heavy inroads upon union membership. In 1924, it was 3,607,000 or slightly above that of 1917. Furthermore, this period marked the loss of union organization in some of the most important industries. The unions in the packing industry were wiped out in 1922, the unions in the steel industry met with a similar fate in the 1919-1920 strike, and the railway shopmen met with heavy losses in 1922. In many of these cases the employers established company unions. Thus the growth in union membership since 1924 was confined chiefly to certain industries in which the unions still have a foothold. In 1926, there were 3,383,997 organized workers federated under the American Federation of Labor and 1,059,526 not affiliated with the federation, or a total of 4,443,523, the latest total figure available. While the figures on all unions for 1927 have not been announced, it is probable that the gain over 1924 has been retained if not increased. The American Federation of Labor announced as its average for 1927, 2,812,407 "paid-up and reported" membership. But the Federation estimates that there were at least 500,000 members who because of strikes or unemployment were not reported as paid-up. Adding this figure to the 2,812,407 paid-up membership gives a total of 3,312,407.

It must not be overlooked, however, that the strength of the unions in the building trades, in printing, transportation, the garment industry, etc., gives to unionism an importance in industry far in excess of what its numerical strength would indicate. The slowness of union growth is due largely, of course, to the vigorous "open shop" campaigns carried on by manufacturers' associations and to the growth of the so-called "company union."

On January 1, 1927, there were 432 companies employing 1,369,078 workers which had introduced employe representation plans, or company unions. The movement for the establishment of such plans is for the most part a post-war development. In its best aspects it is an expression of a desire to place scientific management of personnel on a plane with the best technical administration. Some companies, furthermore, are giving the workers the status of co-partners in the control of working conditions and welfare measures. Other companies evidently seek to maintain employe representation plans as a means of combating unionism.

The conflict between these two forms of organized industrial relations has been, and still is, sharp. It is, in fact, one of the outstanding features of the present industrial situation. We are evidently in a stage of experimentation with reference to employe representation, with students of industrial relations eagerly watching and inclined to feel that trade unionism and employe representation have each something to learn from the other. The crux of the matter, which the church needs to recognize, is the status of the worker, in other words the relation of industry to the democratic movement. Most promising results seem to be secured in those establishments where emphasis is not upon the conflict of interest between employers and workers, although such conflict manifestly exists with reference to wages and profits as industry is now organized, but upon joint efforts to develop the industry to the advantage of both parties and of the community as a whole. This means that no arbitrary obstacles are put forward by either side to the assumption of responsibility and the exercise of power on the part of labor as rapidly as it is willing and able to accept responsibility and able to exercise power with efficiency and wisdom.

Although there has been since the war little or no extension of collective bargaining with unions, a new basis of relationships has been found in some industries which opens the way to con-

tinued improvement along cooperative lines. Results have already been obtained in the improvement of technical processes and stabilizing employment that indicate the most constructive way to eliminate grievances and establish better understandings. Outstanding illustrations of these developments are to be found in the railway industry, photo engraving, clothing manufacture, brick making, electric railway operation, full fashioned hosiery manufacture and the mining of coal. Procedure along these lines has been endorsed by the American Federation of Labor and appeal has been made for cooperation with employers to work out more constructive industrial relations.

Much has been made in recent years of the increasingly wide distribution of ownership of industrial securities, and particularly of the spread of employe stock ownership. It is argued that this phenomenon is in itself a democratization of industry. The significance of this economic development is not to be overlooked, but it seems safe to say that industry is not becoming more democratic as a result of it—perhaps less so. Scattered ownership is quite consistent with centralization of power and, where there is a disposition toward it, with its arbitrary exercise.

The Church and the Working Classes

It is commonly said and as commonly denied, that the churches have lost their hold on industrial workers. What seems to be true is that while multitudes of industrial workers go to church and large numbers of them manifest a high degree of loyalty to the church, many of the ablest leaders of the labor movement — the intellectuals and the more socially minded among the workers—pay little heed to the church. There are conspicuous and important exceptions, as in the case of executives of the American Federation of Labor, but, broadly speaking, it can hardly be said that the church is an influential factor in the lives of the working classes as a whole. It may, on the other hand, be argued that there is just as marked—perhaps more marked—indifference toward religion in the more favored economic classes.

Radical Movements

American labor is essentially conservative, as is recognized on all hands. Movements to organize a labor party on the order of the British Labor Party have met with little popular encouragement although the breakdown of old party lines and the ab-

sence of any clear and consistent political distinction between the old parties gives a powerful stimulus to progressive or socialist movements. We are just now in a period of renewed activity in the interest of the political fusion of labor and liberal elements.

"Left wing" movements have thus far developed no great vitality in America. The "I. W. W." has recently made a considerable show of power in the West due to unrest in the soft coal industry, but the movement was apparently sporadic. The communist Workers Party, the representative in America of the Soviet movement, is carrying on both political and industrial agitation wholly out of proportion to its numbers. The zeal and energy of these groups is comparable to nothing so much as a religious crusade, although they are avowedly anti-religious and anti-clerical. The chief significance of their activity would seem to be the demonstration which they afford of the existence of unrest or causes of potential unrest in our economic system.

It should be noted, however, that the Socialist Party during the recent campaign made a very effective appeal to ministers and to college teachers and students. Dissatisfaction with the old parties as avenues of either social action or social protest is widespread and the churches are feeling the force of it.

CIVIL LIBERTIES

The frequent recurrence of industrial strife brings to light a serious defect in our system of justice which is connoted by the term "civil liberties." It is true that all efforts at defining civil liberty in a way that will meet the test of grave social crises have failed. It is generally recognized in religious and social thought that liberty is a relative term. At the same time it is beyond argument that whenever acute industrial strife breaks out recourse is had to arbitrary restraints in the matter of speech, assemblage and labor organization activity which are quite out of harmony with the spirit and plain intent of the federal Constitution. There can be no disputing the fact that a serious labor strike or threatened strike, no matter how free from violence labor activities may be, commonly creates a mood of panic on the part of the public which is used as justification for a virtual suspension of personal rights in the interest of security of property and of public convenience. The inferior

courts have again and again issued injunctions with such sweeping provisions as practically to deny to labor organizations every advantage of group action and of the normal exercise of economic power.

Not only so, but in many industrial communities the administration of law is largely in the hands of officials who are on the payrolls of corporations and who even when well-intentioned are incapable of an impartial administration of law.

These are evils for which no individual or group can be held responsible. They are incident to the process of social evolution. They reflect the excess of industrial development over civic development. It is pertinent to note that these conditions are most marked in communities where the churches have a considerable numerical strength. There is a widespread feeling that the churches commonly accept them rather complacently.

The Question of Church and State

The recent political campaign has emphasized an issue which thoughtful people have long recognized as emerging with new force—the relation of the church to the state. Broadly speaking, it has three distinct aspects:

(1) To what extent should the church, either on its own motion or in participation with other social groups, attempt to influence government in behalf of legislative proposals, such as social insurance or factory legislation, or in administrative matters which have an evident bearing upon the public welfare?

(2) To what extent may the church properly participate in partisan political activity in order to secure the election or the defeat of certain candidates for office?

(3) To what extent should the church accept dictation from the state in matters affecting the Christian conscience, particularly with reference to war? In other words, is the church in any realm rightfully independent of the state and justified in opposing its will? This question affects the church corporately, and also the teaching of the church with reference to freedom of conscience.

These questions are commanding much earnest thought and we are in need of some formulations, tentative, at least, that will promote clearer thinking. The third question bids fair to become an issue of nation-wide, and perhaps world-wide, importance if another international crisis should occur.

The Growth of the Social Conscience—the "Social Gospel"

Of major significance is the tendency in all our religious communions and outside them toward a sharpening of conscience concerning social questions which were once considered to have no relation to religion. The new emphasis upon Christianity as a "way of life" has become almost a "movement." It cuts across all sectarian lines and transcends all creedal boundaries. It has enlisted the enthusiastic interest of many who owe allegiance to no church and who would find it intellectually impossible to subscribe to any of the creeds of Christendom. Within the larger religious bodies and some of the smaller ones there are groups of earnest people, in some cases definitely organized, who are demanding of the church a new emphasis upon the social teachings of Christianity, especially those affecting property. Earnest study is being given, particularly under the auspices of *The Inquiry*—more explicitly, the National Conference on the Christian Way of Life—and of the student Christian Associations as to the meaning of Christianity in terms of human relations and social responsibility. An adequate review of this movement would lay much stress upon the educational activities of the Young Women's Christian Association in the field of social ethics, and particularly its crusade on behalf of industrial women. The Y. M. C. A., through its religious work departments, is also making a considerable contribution to the study of social ethics from the Christian point of view.

It remains true, as many are contending, that since the war there has been a relaxing of the crusading spirit within the church as well as outside it. In action, the churches are admittedly far behind their social pronouncements. This fact is leading many persons to call upon the churches for fewer pronouncements and more performance.

At the same time a reaction has set in against what is briefly designated as "humanism" and against all mechanistic views of social progress. Even the social scientists and social workers are taking larger account of those forces which integrate personality and supply "drives" for energetic living—forces which we are wont to call spiritual. This trend is apparent in spite of the preoccupation in many academic circles and in popular literature of a mechanistic type of psychology.

The cleavage, within the church, between those who empha-

size the individual elements of Christianity and those who are preoccupied with the social ideals of the "Kingdom" still exists, but it is apparently in the way of being removed. The conflict which it represents is slowly being resolved by the recognition that the individual and social elements are equally essential parts of a total spiritual experience.

Changing Attitude Toward Preaching and Worship

It must be admitted that the influence of the pulpit is by no means so great as it once was. With the heightening of intellectual standards, the development of the press and the enormous increase in books and magazines the prestige of the pulpit has inevitably waned. The conspicuous growth in influence and power of certain pulpits, with the assistance of the radio, only throws into sharper relief the fact that relatively few ministers occupy positions of preeminence in their communities. At the same time the conviction is growing in some circles that the chief office of the average minister is pastoral and educational and that, by and large, he should put relatively less emphasis on preaching. With the minister of conspicuous pulpit gifts, of course, the case is different, for there is still a great interest in preaching of exceptional merit.

This means that the radio offers an unmeasured opportunity for utilizing conspicuous gifts and exceptional experience. However far these possibilities may be explored it seems clear that they cannot outrun the movement for interdenominational comity and cooperation.

The decline in the dignity and influence of worship in Protestant churches is a phenomenon that has been widely recognized over a period of years. It is related to the confusion in church architecture, the abandonment of liturgical forms, the Protestant tendency to regard the sacraments rather as a matter of sentiment than as a means of grace, and the corresponding decline in the mystical sense which has played so large a part historically in religion. We seem to be entering now upon a period of revived interest in worship and in devotional practice. This is evidenced by the commonly voiced conviction that public worship is a lost art and by the repeated exhortations to a new interest in personal spiritual culture.

NEW EMPHASIS UPON RELIGIOUS EDUCATION

(a) Broadening Scope

With the introduction of graded lessons and the developments incident thereto, religious education has become a discipline comparable in a high degree with general education. Many new methods of teaching have been introduced—map drawing, handwork, essay writing, "expressional" activities, the socialized recitation, training in worship, etc. This expansion in scope of religious education soon brought about a congestion of the weekly Sunday school program. Moreover, the expansion of the public school curriculum made it increasingly difficult to secure the attention of pupils to Sunday school lessons.

As a result vacation church schools have come to be held in nearly every large center of population and even in many rural communities. These schools, continuing over a period of from four to six weeks, with sessions lasting three hours each day for five days a week, afford opportunity for continuous religious education equivalent in time to a year of Sunday school. Out of much experimentation has grown the movement for week-day classes which, in some cities, has developed a city-wide system of religious education.

The summer camp movement appears to be one of the most significant educational developments of our time. Many churches conduct their own camps and incorporate in the daily program not only a period of worship but informal religious instruction consisting of stories, discussions, conferences on personal problems, group projects and the like.

Summer conferences for the training of leaders of young people's groups are now regarded as important agencies of religious education. They are held under various auspices, denominational and interdenominational, and seek to develop an intelligent interest in the evangelistic, social and missionary aspects of church work.

(b) Adult Education

More recently, there has been a marked tendency toward the formation of smaller classes, meeting for a limited period and for a specific purpose. Mission study classes, Bible study classes, groups interested in social problems and social service, discussion groups considering the questions of world peace, interracial

conflict, parents' problems and other vital issues have become increasingly useful as a means for developing the adult life of the churches.

(c) Research

More and more it is becoming clear that religious education, like all other education, must rest upon a solid foundation of fact as disclosed by painstaking research. All the processes of education are being challenged today and only those are likely to survive which can be justified as being in accordance with the best scientific procedure. The researchs of Thorndike into "original human nature" and the devising of tests for the objective measurement of changes brought about through the teaching process; the philosophy of John Dewey, emphasizing the function of teaching as an instrument for the control of conduct; "behaviorism" which has compelled a fresh appraisal of environmental factors as conditioning influences in child development; the work of the eugenists, on the other hand, who insist that many of the limitations against which individuals may struggle in vain are due to peculiarities of structure which were inherited; the exposing of the prejudices, the animosities, the resentments, the ambitions and the disappointments which many suppose to lurk, hidden, in the dark realm of the subconscious—all these have had their influence upon the theory and practice of education, and upon the teaching work of the church. In general, it may be said that confidence has been shaken in those aspects of education which have to do mainly with the study or memorizing of printed material, from whatever source, while, on the other hand, there is much more insistence that the teacher should postulate for himself very definitely the specific objectives, or changes in response, attitude or habit, which he would bring about in the pupil through teaching. Since the tests of attitudes, prejudices, motives and effort devised by Goodwin Watson and others, and the extensive researches of Hartshorne and May in their studies of deceit, it seems clear that much of the teaching which is intended to develop character falls far short of its purpose, while many of the most persistent traits of character are brought about by the pressure of group opinion and purpose of which the individual may be at the time largely unconscious. Disconcerting as these conclusions may be, the way out would seem to be through further research and experimentation.

EVIDENCES OF RENEWED INTEREST IN PERSONAL SPIRITUAL VALUES

Closely related to the foregoing is the new interest in personality and personal adjustments. On the scientific side this interest manifests itself in the growth of psychiatry and psychiatric social work; on the popular side, in the enormous vogue of psychoanalysis and "psychology"; on the religious side in the very widespread revival of interest in spiritual healing. The net results of this movement must wait long for appraisal, but its bearing on the ministry of the church would seem to be clear. Every discovery that enriches the technique of personal work is a contribution to the equipment of the pastor. The fruitfulness of cooperation between ministers and psychiatrists has been amply demonstrated. A movement has now been launched under joint medical and ministerial auspices for the study of the entire field of the relation of religion to health.

CHURCH COOPERATION

With respect to the cooperative movement among the churches two sets of forces are operating. On the one hand, there is, unmistakably, widespread dissatisfaction with the competitive and wasteful aspects of denominationalism. Ecclesiastical boundaries are more easily and more frequently traversed with every year that passes, and the ideal expressed by such words as "federation," "cooperation" and "union" seems to be increasingly popular with the general public.

On the other hand, following the abandonment of the Interchurch World Movement denominational loyalties seem to have gained in strength. This is in part, doubtless, a natural reaction, but in part it seems to reflect the current distrust of uniformity, standardization and mere "bigness."

The trend of the cooperative movement during the last few years and its present status are set forth in Section V of this book.

II. THE CHURCH AND RURAL LIFE

PROTESTANTISM in the United States is largely rural. About two-thirds of our local church organizations are in towns of less than 5,000 and in the open country. Large numbers of our city churches are transplanted rural institutions —small, neighborhood groups functioning in much the same manner as those in the country. It appears that the main source of candidates for the ministry is the farm and village church.

Rural life during the past two decades has undergone rapid changes which have vitally affected organized religion. Farm and village people are in touch with the world to an extent that was not possible prior to the war. New intellectual and cultural currents are stirring the countryside. Agriculture is in the throes of a great readjustment to a new world business situation. Science and the inventor have brought new methods of production, which are bringing about not only a different economic situation but also more leisure, new cultural activities and moral conflicts on an unprecedented scale. Our rural life is probably already more highly mechanized and urbanized than that of any other country in the world.

The Farm Situation

Agriculture is a great industry, the significance of which church bodies interested in a social ministry have only lately recognized. Until very recently conferences on the church and industry have been held without any mention of agriculture. But within the past five years agriculture has come more extensively into the thinking and planning of church bodies and religious leaders.

During the year when the Federal Council was organized, the Commission on Country Life appointed by President Roosevelt was making is report. It was sent to the President in January, 1909. He sent it to Congress in February. It was an epochal report, a classic document. The distinguished members of the commission, after holding hearings in all parts of the country, reported that the economic position of agriculture was fairly satisfactory, but called especial attention to the social shortages of rural life—the comparatively poor provisions for the education of rural children, for health facilities, and modern sanitation, and the lack of leadership in the country church. The report was the beginning of the rural life movement in the United

States. It is carried on by a loosely organized group of individuals functioning since 1918 mainly through the American Country Life Association. The country life group has been a small minority in the midst of the vast agricultural enterprise. It has had rather vague, humanitarian purposes, but it has been of considerable influence.

We come to the year 1928 finding a large part of agriculture in economic distress and many of the social shortages revealed in 1908 still unmet. The war period was marked by much exhortation to the farmer to produce. Produce he did, with comparatively good rewards. But the inflation of the industry from 1914-1920 was followed by the great depression of 1921-25, from which the industry has only partially recovered.

One must recognize, of course, that there are probably forty or fifty branches of the agricultural industry. All we can do here is to point to national trends. Prior to the war the total group of agricultural producers received about 20 per cent of the national income; since 1921 the agricultural industry has received only about 10 per cent. The total reward of the industry has been declining more rapidly than the number of workers. The return upon investment in agriculture appears to have been only about one-third the average return of corporations. This statement is based upon the situation in 1923, the only year for which comparable figures are available. Declining income has resulted in a considerable drop in the values of farm property since 1920. Farmers of the United States lost 25 per cent of their capital during the six years from 1920 to 1926. The value of farm land alone declined about thirty per cent. The average cash rewards of representative farm operators for their labor and management during the past four years have been less than $700. In addition, farmers have available supplies from the farm and house rent, equivalent to roughly $600 per family per year. A study of 3,000 representative families revealed that farmers had available the equivalent of about $1,500 yearly for family living in 1923.

Comparison of the economic position of farm families with that of urban groups is fraught with great difficulties. There are no strictly comparable studies. It is doubtful whether precisely comparable studies can be made. But it seems fair to generalize to the extent of saying that the position of the average farm family compares roughly with that of the great bulk of skilled workmen in cities, and perhaps is more favorable than

that of the unskilled labor groups. This is not said to minimize the agricultural distress, which is real and is due to the fact that large numbers of farmers cannot adjust to the rapidly changing conditions and are being forced out of the industry at great human cost.

What are the causes of the great agricultural distress? One is the inventor of farm machinery, which is enabling farmers to produce more heavily with less labor. Another is the agricultural scientist, whose teachings have been popularized and absorbed to an extent undreamed of a generation ago. This popular instruction has also been mainly in production. The federal government through its vast agricultural extension service, partly supported by state and county funds, has assisted in teaching more efficient management and production. But the agricultural industry consists of 6,000,000 units, freely competing with one another. It is a comparatively unintegrated industry. Though it has made great strides in production, until today production is twice as much in volume per worker as it was fifty years ago, it has as yet done little to grapple with the great problems of distribution. A declining European market; keener competition with producers in new countries such as Canada, Australia, Argentina; changing food habits of urban consumers—all have added to the farmer's burdens. There is a growing cooperative marketing movement—the largest post-war development in rural America—but the cooperatives as yet market a very small proportion of the agricultural product.

The heavy production per farm worker which science and invention have made possible has brought on "technological employment" in agriculture just as in manufacturing. The surplus population of the farming areas is flocking to town and city, adding to the numbers of unemployed there. One of the chief social problems of middle sized and small cities is what to do with families recently removed from the farm who cannot be absorbed in any permanent fashion in city life because there is no economic opportunity.

Large scale farming by corporations or individuals also affects the situation. Five years ago it was not taken seriously, but today it is, because a number of demonstrations have been successful. The corporation farm rests its hope of success upon the possibility of reducing production costs per acre considerably below those that prevail on the family sized farm. The number of corporation farms is apparently increasing. If the corpora-

tion farm succeeds in a large number of instances in displacing the family farm, we are undoubtedly due for an unprecedented series of changes in ways of living in the country. Controversy rages at present over the social values inherent in the independent family unit as opposed to a regime that is virtually a factory system. It appears that the majority who speak and write about it regard the small farm operated by the family as preserving the most desirable social values. But there seem to be more people than ever—including economists and editors of agricultural papers—who believe the corporation farm will make large inroads. It seems that a combination of favorable circumstances is making that possible. Land values are low and great tracts can be bought at low prices. Large scale operation makes possible the employment of highly skilled management and the most economical use of machinery.

Ever since the agricultural industry went into a depression during 1921, there has been discussion of the function of the federal government in the situation. Agriculture was an issue in the last political campaign as it had not been for a generation. But the discussions of the campaign tended to confuse rather than to make clear the divergent points of view held in regard to the relation of government to agriculture. The development of a comprehensive and realistic agricultural policy must wait for another day. It is the hope of one small group of rural workers that a non-partisan attempt will be made to restudy the agricultural activities of the federal government, and that the various agricultural and public agencies will come to working agreements upon certain proposed legislation instead of presenting a house divided against itself as has been the case recently.

The international aspects of our agricultural civilization are more patent than ever and are being more discussed by farm leaders and the agricultural press. It is evident that competition between our agricultural producers and those of other countries is being intensified. Not only are certain countries producing more heavily of products that we export to world markets, but urban consumers have developed preferences for imported specialties, especially fruits and vegetables, with the result that imports of those foods have been increasing rapidly. Despite our apparently unfavorable position at present, European and Asiatic statesmen have expressed the belief that within a generation certain countries of the world will be badly in

need of food produced in America. They believe that only in the United States, with its experience in organization, management and finance, can large enough quantities of food be produced for rapidly growing populations. It is evident that statesmen and economists of other countries are following closely the development of American agriculture.

At the same time, the chemists make startling announcements that, whenever necessary, food can be produced synthetically in the laboratory or the factory. One reputable chemist has announced at a scientific meeting that 30 men working in a small factory can produce as much food as 10,000 farm workers upon 57,000 acres. A few years ago Lord Haldane predicted the end of agriculture. At present the knowledge of chemists as to synthetic production is not being utilized because people prefer to eat food produced by the soil or animal food. But the tastes of human beings may change, and in heavily populated areas synthetic food may soon be used of necessity.

No less important than the economic situation is the new era of social life on the farm. A generation ago there was much talk of farm isolation. There still is some, but it is rapidly declining. It used to be said that farmers' wives went insane in unduly large numbers because of isolation. If it was true a generation ago, it is not true now. The revolution in rural social life is due mainly to better means of communication and transportation. The nation is spending large sums for good roads. Henry Ford is perhaps as important a factor in the social revolution as any other. The automobile is now the cheapest form of transportation for the farm family because it is a time-saver. The telephone has become common in many areas. The radio has opened new doors everywhere. There are more numerous contacts between farm families, between farm and village, between farm and city. A group attending the annual meeting of the American Country Life Association was asked for their opinion as to where new ideas and standards of living were coming from. The unanimous reply was that farm families are getting all their new ideas and standards from the city. At least one sociologist presents the thesis that whatever happens in the metropolitan area will happen in a somewhat similar way in the rural communities of the nation.

This means that we have a new culture in rural life. The more primitive ruralism is being merged with modern urbanism. The typical rural *mores* in regard to family life, education and

religion are being challenged. New *mores* of urban groups are seeping into the rural community. The result is a sharp moral conflict.

THE RURAL POPULATION

The United States censuses class all persons living on farms and in centers of 2,500 and less population as "rural." The census definition of "rural" is the most widely accepted in the United States.

The national situation as to rural population may be put briefly as follows: The farm population of the United States increased until sometime after the census of 1910; it has been declining steadily since the census of 1920. The number of farms operated in the United States actually increased until after the census of 1920; the special agricultural census of 1925 showed a decrease for the first time. The total rural population, *i.e.* including persons living on farms and in centers of up to 2,500 population, exceeded the urban population until some time prior to the census of 1920. The "village population," defined as that in centers of 250 to 2,500, according to studies of the Institute of Social and Religious Research, has been increasing. This means that the farm group is the only large section of the population of the nation that has been declining in numbers. The drift of the surplus farm population is in general first to the village, town and smaller city; villagers and small city dwellers then tend to go to the larger cities.

The total farm population, according to the 1920 census, was 31,614,269. There was in addition another large group which might be classed as "rural, non-farm" amounting to 20,047,377. The Institute of Social and Religious Research estimated the total population of villages with a population of 250 to 2,500 as 12,858,521 in 1920. This leaves about seven million divided into main groups: (1) persons who live in "hamlets" of less than 250 population; and (2) those living in the open country who are not farmers but lumbermen, storekeepers, teachers, ministers, and their families. Between 1920 and 1928, there was probably a net loss of farm population of about 3,800,000. This means that the total farm population is less than 28,000,000 or less than one-fourth of that of the United States.

THE VILLAGE

Somewhat overshadowed by the pressing economic situation on the farm, are the American villages, centers of population with

250 to 2,500 population. For a long while they constituted one of the great unknowns of rural life. But within the past few years the Institute of Social and Religious Research has made an extensive study of 140 representative "agricultural" villages, *i.e.* those located in farming areas and serving largely as service centers for the farm population. There is thus available a new body of valuable knowledge. The village studies of the Institute of Social and Religious Research are published in five books including the summary volume.*

Says Dr. Edmund de S. Brunner, director of the Institute's village studies: "Villages occupy a key position in the structure of the nation, and especially in the structure of rural America. . . . Main Street has an importance beyond its size. To the city, it is the representative of rural America; to the farmer, it is the interpreter of the city. Both need it; neither fully understands it. . . .

"Whether the countryman journeys to the city or simply deals with urban facilities for commerce, credit or transportation, it is largely through the gateway of the village that he gains contact with the city. To one-third of America, the village represents the outpost of urban civilization.

"Conversely, the urbanite reaches rural America through the village. The great banks rely upon their village correspondents for information. The house that sells to a national market . . . rests content in its efforts to reach rural America if the village department store carries its line."

Certain important facts about the 140 villages studied intensively by the Institute are stated as follows: "Agricultural villages are more nearly 100 per cent American than either the cities or the open country. . . . Another important characteristic . . is the preponderance of females. . . . There were only 94.5 males to every 100 females. . . . One-seventh of the women in these villages are widows. . . Another distinguishing characteristic . . . is the high proportion of old people. . . . These facts have important sociological implications. The number of older people, and the preponderance of females, especially the large number of widows, make for conservatism. . . . The older people have . . . a peculiar economic interest in preserving the *status quo* in the village. . . . These people have lived their lives. They now ask of the world, not opportunity, but peace and quiet. Hence they are out of sympathy with youth. They see no

* *Village Communities,* by Edmund deS. Brunner.

reason for expanding the school curriculum or building an up-to-date high school. They ask from the church assurance and sympathy, not service. . . . Desired improvements cannot be 'sold' to this group by the usual promotional methods. Educators and clergymen face a difficult problem in dealing with this group. The wonder is not that this is so but that in the face of this condition villages have made as much progress as they have." It is evident that the village is widely different from both the city and the farming district.

Villages "represent a tremendous experience in self-government. . . . More than half of the suggestions as to bettering the village received in house-to-house censuses dealt with public improvements and relied upon village government for their accomplishment. . . . By and large, the economic situation in these villages is not one teeming with attractive opportunities for youth. This is one of the reasons why two-thirds of the high-school boys and girls were not looking forward to staying in their home town. . . . There was no well-integrated plan for caring for public health in the villages studied. Unlike education and religion, the health interest has not come to a high degree of organization in rural America."

Relations Between Urban and Rural Groups

In his book *American Villagers*, Dr. C. Luther Fry states: "During the last generation it was rather generally taken for granted that the conflict between capital and labor was the outstanding economic issue of modern society; but reflection makes it apparent that the discontent of agricultural people may be as serious a menace to the peace . . . of the nation as is the discontent of industrial wage earners." Dr. Arthur E. Holt of Chicago Theological Seminary says the rural-urban conflict bids fair to become widespread and as much of a challenge to religious groups as the better-known capital-labor conflict. There are two aspects of the relations between farm groups and those in villages, town and city which we discuss here. First, there is the local situation involving the intimate relations of farmers and villagers. Secondly, there is the national situation involving conflicts between farm and city over national income and policy.

First, the local situation. The rural community is "rurban" to use a word coined years ago by Dr. C. J. Galpin of the United States Department of Agriculture. That means that it consists of both the village or the trade center and the surrounding farm population. These two groups are both vitally dependent upon

each other and also in certain instances in conflict with one another. The reports of the Institute of Social and Religious Research, previously quoted, are the best sources for recent case material upon this point. Dr. Brunner sums up the situation as follows: "The village necessarily shares in any final organization of rural life. . . . The high proportion of country pupils in village schools, the concentration of rural churches, within the incorporated village, the centering of organized social life and of many of the farmers' own enterprises in the village, all indicate the gradual focusing of rural life in the village. . . . It is believed that the data show a growth of community interest, continuing growth, between village and country, despite the fact that the study also found differences, and even conflicts between the two parts of the village community."

Most of the difficulties between farmers and villagers are due to economic conflicts. Yet in only 25 out of 140 villages was sharp conflict evident to impartial observers. In about the same number "there was excellent cooperation." This means that in the majority of instances there were no pronounced differences and no active cooperation upon community enterprise. In any case, the "urban community" is apparently emerging as the permanent unit for social and economic organization.

The second form of conflict is rural-urban and has an important national aspect. The farmers are struggling for a greater share of the national income, because, as we have indicated, they have a smaller share in proportion to numbers than they had before the war. Farm leaders are also complaining of national policies, particularly of protective legislation, alleging that other economic groups are beneficiaries to a much greater extent than they. The conflict between city and country is not new—it is ancient and fairly universal. It has, however, reached a new and acute phase in the United States. The chief manifestation has been in connection with agitation for and against national legislation which would enable the federal government to assist in the disposal of surplus crops. A well-organized group of farmers from the South and West which forced the passage of the McNary-Haugen bill—twice vetoed by President Coolidge—has gone to Washington saying in effect: "You are committed to the protection of favored industries; we demand that you give real protection to agriculture, an unfavored industry."

The controversy over the McNary-Haugen bill has been the cause of a deep social cleavage. In Congress the South and the

West have voted against the East on the measure. A secretary of a Home Mission Board reports as follows upon the feelings of members of country churches in the West: "These people feel that the East does not sympathize and does not understand. Repeated declarations from Washington that the country is riding upon an unprecedented wave of prosperity are interpreted by those in the agricultural sections to mean that the industrial areas are making huge profits while they have nothing for their labor. Large stock dividends and extra cash dividends paid by industrial corporations serve merely to aggravate the growth of a sectional feeling which, in the absence of any substantial relief for the agricultural sections, will undoubtedly have a far-reaching effect upon the future status of the church as well as upon the political situation."

Another Home Mission Board secretary writes that, though he is not ordinarily in favor of protective legislation, "if we are to admit of a system of protection in [urban] industry, it must be granted to agriculture. We should be interested in seeing that the people who are engaged in this primary occupation have a chance to get a fair share of the wealth they produce. . . . It is useless to talk about solving the country church problem without regard to the essential problem of the farm group."

We may sum up by saying that considerable progress has been made in analyzing the rural-urban conflict but it is difficult to hold conferences or initiate conciliation between the two groups. They are so large and diffuse; the conflict has occupational, geographical and cultural factors. There are practically no techniques for dealing with it, though a few significant experiments have been carried on, and church agencies have had a part in them.

THE CHURCH SITUATION

A prominent sociologist has declared that the church is the "most studied" of our rural institutions. It would appear that that is the case, and yet among rural institutions the church and the local government seem to many impartial observers to be the slowest in adjusting to rapidly changing conditions.

One outstanding thing is that the farmers' or "open-country" churches are declining in membership, and that churches of this type are being abandoned in large numbers in certain sections of the country. The church thus feels the effects of the declining farm population, previously referred to.

Certain conclusions of the report of the Institute of Social and Religious Research upon the village church are as follows:

"1. Rural Protestantism is being more and more organized around the village.

"2. The village church has not learned how to reach and to serve villagers and countrymen with equal efficiency.

"3. Until the village church does solve this problem, the decline of the church as an open-country institution [*i.e.* as an agency serving farmers] may be expected to continue.

"4. The number of churches in proportion to population in villages, as well as the experience of various state councils of churches and state home mission councils, would seem to indicate that it is in the village that the Protestant . . . [groups] must settle the question as to whether there is to be competition or cooperation among rural churches.

"5. Were it not for the influx of retiring farmers into the village, and their membership in its churches, actuarial statistics would indicate that a majority of village churches were doomed to extinction within another decade."

The country church undoubtedly suffers because of rapidly changing pastorates, and poorly trained leadership. The system of promoting country pastors to pulpits in town and city has drained the country of leadership. New means of communication and the standards of living demanded of professional people make a large number of small churches impracticable. A small church cannot secure adequate pastoral leadership.

The country church as an institution has been literally overwhelmed by economic and cultural (including intellectual) changes. On the whole it brings no prophetic message to the countryside or the nation. What is being done to adapt it to changing conditions? Numerous surveys and investigations have been made. Promotion of comity is proceeding upon an unprecedented scale, the national conference at Cleveland gave it great impetus. Numerous summer schools for rural pastors have been conducted. The "larger parish" plan is being more widely applied. This plan recognizes the "rurban community" and is in harmony with the trend of rural organization toward larger units. A number of theological seminaries are giving attention to special preparation of students for town and country pastorates. There is evidence on all sides of great interest on the part of community leaders in cooperative efforts between

churches. Local federated churches appear to be slowly increasing in numbers. There has arisen a national community church movement,* including both independent churches and those federated or maintaining a denominational connection. Leaders of this movement are at the present time seeking more intimate relations with interdenominational agencies within states and in the nation. The social ministry of the country church has probably been much less adequate than that in the cities, but numerous well-trained men are leading the way.

An outstanding fact of the rural church situation is the extent of cooperation between rural ministers and church administrators on the one hand and rural sociologists on the other. Some of the leading members of the latter group are ministers. This situation presents an impressive illustration of possible cooperation between religion and social science.

The trends of American life have taken wealth and leadership out of the country community and the country church. They need now the earnest attention of the ablest of our social engineers and religious leaders. The church particularly needs not only administrative changes which will enable it to function better, but also new resources which will enable it to carry on a richer spiritual ministry and ventures in better ways of living in rural communities.

* See page 82.

III. THE CHURCH AND THE CITY

FOR many years the remark has been current in religious circles that the chief battleground of Christianity is in the city. Yet, with the exception of a few notable and recent surveys, expert study of distinctively urban church problems has lagged behind the study of the rural church. The task is, of course, much more complicated, and this fact may account for the paucity of illuminating scientific studies of urban churches and parishes. There is a tendency for city churches which find themselves in a changing environment to pursue an opportunistic course, with the result that the conditions for sustained observation and study of methods and results are commonly not present.

Nomadic Character of City Population

The city church, generally speaking, has no stable constituency. The pastor preaches to a procession of nomads. Not only is there a continuous "turnover" of membership, but the attitude of mind that prevails in the city is migratory, lacking a "homing instinct," and possessing no permanent store of interests or susceptibilities. It is an over-stimulated mind—sophisticated, often blasé. Since the traditional Protestant appeal is the pulpit appeal, building up and maintaining a city congregation easily degenerates into a sort of competitive platform stunt. The Saturday newspaper church announcements are highly instructive in this respect. Our city churches have often more in common with the theatre or lyceum than with their religious prototypes of the days when the interest in theology was greater and when there was a readier response to evangelistic appeal.

All this means that there is seldom time for a demonstration as to methods of work, nor sufficient continuity of personnel to admit of a test of results. The city minister is often in a position which he feels to be precarious and he fears to take his eye off the procession long enough even to take his soundings and plan his course. Worse than this, if he does plan his course he may find it rendered impossible by the changes that occur within a season or two.

The unstable character of city life also affects the moral and religious susceptibility of the population. Morality is insepa-

rably bound up with social relationships and sanctions. Isolation, resulting in immunity from social judgment, has a deleterious effect on character. The city puts a premium on such isolation. Business life, home life and community life may be carried on in comparative separation, whereas integration and continuity are of the essence of moral living. The extent of crime in our cities is in all probability directly related to the unorganized, fragmentary and undisciplined character of city life.

The decrease in one-family houses is significant in this connection. On the basis of reports from 257 cities with a population of 25,000 or more the United States Bureau of Labor Statistics finds that the percentage of families provided for in one-family dwellings decreased from 58.3 per cent in 1921 to 40.7 per cent in 1926. On the other hand multi-family dwellings, housing more than two families, increased from 24.4 per cent to 45.4 per cent during the same period.

These factors inevitably operate to make continuous religious fellowship difficult if not impossible. There are few central and constant factors in the city dweller's life about which the sentiments may be organized. Associations are fortuitous and artificial; there is nothing genetic about them. Rapid transit and the automobile have rendered distance negligible and one may choose an attractive spot for residence which has no other relation to his life activities or associations than that of physical domicile. In very large cities, when economic status compels living in an "undesirable" section, a family's social interests and activities may center in places remote from residence, home and neighborhood come to have only incidental significance, and life becomes fragmentary and unstable. These are considerations of major importance which probably go far toward explaining the chaotic state of organized religion in the city.*

No attempt need be made here to catalogue minutely the types of city churches and their activities. This has been done at considerable length in current books and reports. Only the major types of problem and attempted solution are here noted, with a view particularly to pointing out present trends.

Like other institutions city churches undergo an evolution, which is partly a conscious, directed process and partly a blind adjustment to changing conditions in their environment. The Institute of Social and Religious Research in its recent volume

* See page 11.

on *The Church in the Changing City*, prepared by Dr. H. Paul Douglass, outlines the usual methods by which this response to environmental influence takes place.

Static Churches

The first fact to be noted, however, is that there are churches, particularly in the down-town sections of our cities, which do not evolve, but remain isolated from all the currents of social and religious change. A church of this sort is like a stranded ship which has been beached by the outgoing tide. There is a small constituency, perhaps widely scattered, which has only vitality enough to preserve a sentimental attachment for an institution that was once vital and flourishing. The preservation of such a church is made easier by the development of rapid transit and the automobile. Comity among the denominations is in its infancy and many a church hangs on in spite of the fact that it meets no bona fide religious or social need which is not amply provided for elsewhere. The strength of these diminutive congregations is negligible and they might be disregarded but for the fact that they constitute, both intellectually and spiritually, a serious drag on the life of their own denominations and greatly lower the esteem in which Protestantism in the city is held. Also, the equities tied up in some of these old properties are considerable.

Where adaptation to material and cultural change is not thus inhibited by sheer smallness or fixity of ideas and group behavior, the city church normally makes an adjustment which may take any of the forms outlined below.

Adjustment by Removal

The most common alternative for a stranded church, if the old property has sufficient value, is to run away from the old neighborhood with its problems and find a more congenial location. Here again, we have a congregational mobility which is the product of new means of rapid travel. A beneficiary of rising land values, the church is able to buy up-town, perhaps even to endow itself moderately and proceed to build up a constituency. The result of such a move, other things being equal, depends upon the hangover of the old regime. If the church continues to be controlled by a small group of families which are wedded to old traditions the result may be a wholly

artificial superimposition of a new "parish" upon a neighborhood to which it is alien. If, on the other hand, the church embarks upon an adventure in exploration and adaptation, the surrender of its old properties may be a transaction profitable to the community and to the cause of religion.

METHODS OF CHURCH ADAPTATION

Another alternative for the down-town church which is forced by environmental changes to make radical adjustments is to retain the old property but to build its program on the basis of an appeal to select elements in its community or to certain portions of its geographical parish. The old constituency remains permanently or long enough to allow a new following to be built up.

A still more thoroughgoing adjustment policy is that of the centrally located church which makes its appeal to the city as a whole, draws a constituency of fairly uniform type from great distances and becomes virtually independent of its immediate environment. There are cases of churches which have so widened their ministry as to become city institutions of great influence and power while at the same time having little or no "parish" in the traditional sense.

READAPTATION

This word is used by Dr. Douglass to denote a remaking of the church's policy and program in response to the demands of the environment. It stands in contrast to the methods of avoidance or readjustment which enable the church to carry on *in spite of* the changed environment. Readaptation may mean "institutionalizing" in greater or less degree the church's plant, equipment and program in order to meet the social and educational needs of its immediate environment. It may mean, on the other hand, the elaborate development of activities involved in the ministry of a "family church" to a stable constituency.

The fortunes of the institutional church, long ago defined as a church which attempts to "save all men, and all the man, by all possible means"—have been varied. It seems safe to say that the institutional ideal is less accepted than a few years ago, presumably because (1) the community is more and more able to provide its own services of a material and educational sort; (2) the institutional church tends to become more of an institution and less of a church; (3) the Protestant churches often find

themselves carrying on a heavy "activities" program in a Catholic neighborhood, and making little distinctively religious impression, save as proselytizing agents; (4) the net result of such activities when not integrated with a continuing, progressive program of religious education appears to be small. Those city churches which have the necessary resources now tend toward the ideal of a parish house equipped for educational and parish activities, not on a broad institutional basis but as part of an educational program for a stable constituency. The change would appear to be of vital significance.

This elaborated type of church is most suited to the situation found in the suburb or outlying residential district. Here the primary fact is domicile. Civic and business interests are remote and activities center about residence. Communities tend to be homogeneous and fellowship is more easily cultivated. Families tend to be large, and religious education is at a premium. Remoteness from the city creates a demand for social activities within the community and the church is often able to meet this demand as the city church seldom can.

The dangers of suburban churches are obvious—they tend to become comfortable family affairs with an unnaturally restricted fellowship; they foster a "respectable" non-militant, non-missionary, often anti-social type of religion. The crusading spirit of Christianity as a prophetic religion does not seem to thrive, either in pulpit or in pew, in the typical suburban church.

The Specialized Church

A particular form of adaptation is that adopted by certain churches which undertake theological or social crusades in the interest, as they conceive it, of the entire community, the church at large, or humanity in general. The appeal is, of course, to select groups, but not as in the other cases noted in the interest of developing a stable constituency. Rather the aim is to combat evils that are considered to be fatal to the spread of religion. Examples of this sort of adaptation are to be found among the more radical "community churches", the "labor" churches, and churches which propagate Christian socialist teachings. The militant "fundamentalist" church is, essentially, of the same type.

The tendency is to make such churches propagandist centers rather than churches in the strict sense of the word. Their

function, in so far as their influence is wholesome, would therefore seem to be corrective rather than normative. It has been suggested that churches which have a constituency drawn from industrial workers might properly build their ministry about the social aims of the labor movement, but this idea seems to cut across the generally accepted idea of the universal, inclusive and non-partisan character of the church. On the other hand, the conviction widely held among organized industrial workers and their sympathizers that most prosperous city churches tend to be capitalist in their sympathies is one of the major handicaps of urban Protestant Christianity.

THE PULPIT CHURCH

Cutting across this whole classification is the emphasis on preaching which in some churches is far and away the dominant interest and the distinguishing feature. Although preaching has not the vogue it once had, gifted preachers give a distinctive character to their churches which makes them independent of immediate environmental limitations. With the coming of the radio the possibilities of the "pulpit church" become unpredictably great. It would seem that with pulpits able to assemble people from great distances, either physically or on the radio, and thus to create an intellectual and spiritual community that is independent of the physical community, the "pulpit" church must be recognized as representing a distinct norm of church life and activity. The obvious danger is that mere uniqueness or sensationalism may create a spurious evidence of success. Many a church has capitalized an uncommon form of sensationalism or an eccentricity which, owing to the large territory upon which it may draw, brings large audiences, and this fact is advertised as an evidence of spiritual power.

MINISTRY TO THE FOREIGN BORN

Of the Protestant churches' ministry to the foreign speaking and foreign born it must be recognized that the evidences of success are not numerous or impressive. An exception must be made, of course, in the case of foreign groups whose background is Protestant, who readily form autonomous congregations or communions. Many of our church leaders feel that the Protestant approach to population groups drawn from Catholic countries rests on no carefully considered theory or policy and

that in too many cases the net result is to create friction between Catholic and Protestant churches without making a fundamental contribution to the religious lives of the people themselves. Indeed the question has been raised in high ecclesiastical circles whether Protestantism as such has any genius qualifying it for a ministry to Latin peoples. Whatever the answer may be, there will probably be general agreement that the present status of Protestant foreign work in our cities is far from satisfactory.

The New Type of City Church Building

It is impossible to say how much the churches in America suffer in prestige and influence from their diminutive aspect by comparison with surrounding city architecture. In the old world the cathedral is the dominant feature of the city skyline. In America only the exceptional structure makes any considerable impression.

An attempt is being made with the "skyscraper" church or the combination church and apartment building to give a certain architectural preeminence to church structures. It is too early to judge how extensive this new vogue may become or what its results are likely to be. The fact is inescapable, however, that the new form of building, representing as it does a means of subsidizing the church, is primarily a practical adjustment to a financial situation. Obviously the church which makes use of it will be under the necessity of demonstrating that it is not seeking to achieve a spurious structural preeminence.

On the other hand, the city church faces a wholly artificial situation with respect to property values that even tax exemption does not offset. Thus far it seems to be the consensus among church leaders that some degree of subsidization through income-producing property is quite consistent with a vigorous and effective city church program.

Need for Intensive Study

Although a considerable stimulus has been given in recent years to religious surveys and other forms of scientific study of church and parish in the urban community, there is serious need of analysis of the religious and social tasks which the city church faces, in order that results may be tested and evaluated. Thus far, tests have taken the form of comparison with certain

norms arrived at by purely descriptive and uncritical study. It is taken for granted that the churches know what ends they wish to attain, and recourse is had to various objective measures of the effectiveness of their efforts. Something much more critical and fundamental is now being called for, that will answer such questions as these: What is the actual result of the educational, social and worship activities of the church? Are people becoming more religious through the church's ministry and, if so, how is that result being secured? What is the goal of character education and is definite progress being made toward it in the church school? What is a sound theory of the church's relation to community life and welfare, political and economic relationships, etc., and to what extent is it being applied? In other words, we need reexamination of accepted norms of activity and accepted criteria of success.

It should be noted that many of the factors conditioning the success of the city church are of a general character and are dealt with in Section I of this document.

IV. THE APPROACH TO THE WORLD COMMUNITY

A. The Present World Situation

APPLIED science has reduced the world to the dimensions of a single neighborhood. No people today is isolated from the others. The consular representative, the motion picture promoter, the tourist, the business agent of the West are found all over the world. And the East, in turn, comes to the West. Nearly ten thousand foreign students are in the United States. For good or ill the nations now share a common life.

The way in which the United States influences the rest of the world can be simply illustrated by the motion picture. Today the American film goes everywhere. In Paris, in Vienna, in Calcutta and Shanghai millions every day get impressions of American life by what they see on the screen. The American trade representative is likewise found everywhere. Where once the missionary was almost the sole interpreter of the West to the East, today the motion picture and the business interests are everywhere conspicuous, if not always accurate, exponents of American standards and ideals.

Economic Interdependence of the Nations

Every modern industrialized nation, as Hon. William C. Redfield, formerly Secretary of Commerce, shows in his volume on *Dependent America,* is now dependent upon other nations for its economic life because of the many varieties of raw materials which it imports. He lists over one hundred varieties of such material imported by the United States, the loss of which would cripple or destroy our most important industries.

"Our imports are not all or even chiefly of articles which appeal to the taste of particular groups or classes. No one, however humble, escapes their use. Against our supremacy in copper, petroleum, and cotton may be placed our deficiency in tin, nickel, rubber, and essential fibers. We are not free from the world industrially, for many of our great manufactories would be crippled in a brief time were we to be cut off from the supplies which we needs must gather from the whole circle of the earth." (p. 15)

The total merchandise exports and imports of the United States for the calendar year 1927 are reported at $4,864,806,000 and $4,184,378,000, respectively.

It is estimated that in 1927 Americans abroad expended $770,000,000 and that the total investments of Americans in foreign lands at present are approximately $12,000,000,000, excluding war debts owed to the United States Treasury. Thus are our interests and prosperity intimately intertwined with those of other lands.

THE NEW INTERNATIONAL POSITION OF THE UNITED STATES

Since the war, and in part no doubt because of it, the United States now occupies a unique position of physical power, financial strength and political influence. From a debtor nation before the war it now has come to be a creditor nation. Including the Inter-Allied debts to the United States, American loans abroad exceed $22,000,000,000. This means steadily increasing control by America's capitalists of the economic life of other peoples. New loans to foreign governments and industries abroad in recent years are credibly reported to exceed $1,000,000,000 annually.

One of the most conspicuous phases of the world's life today is the great tide of nationalistic spirit that is sweeping across many nations. Especially in the Near East and Far East is this a dominant factor, affecting all other interests. Turkey struggling to be master of her own fortunes, China striving to attain a unified government and to secure release from unequal treaties, India, Egypt and the Philippines demanding self-determination, are only the more obvious manifestations of a temper that is well-nigh universal.

NATIONALISM AND IMPERIALISM

Nationalism, among the smaller nations and those less favored, takes on the aspect of a great virtue. But almost invariably national independence passes over into national arrogance as opportunity for aggression presents itself. Japan, for example, after establishing herself in a position of freedom and power, adopts toward Korea a policy which brings to birth a new nationalistic expression.

Careful thinkers distinguish between "nationalism" in the narrow sense, which is jingoistic, arrogant, selfish and intolerant,

and "patriotism," which while devoted and loyal to one's own land and people, recognizes the rights, appreciates the nobility and rejoices in the achievements of other peoples and favors cooperation with them for the higher welfare of all. In his keen analysis of modern nationalism Professor Carlton J. H. Hayes has pointed out ominous aspects of the rising tide of intolerant nationalism in many lands: "Nationalism is partly love of country, but chiefly something else. Nationalism is a proud and boastful habit of mind about one's own nation, accompanied by a supercilious or hostile attitude toward other nations; it admits that individual citizens of one's country may do wrong, but it insists that one's nationality or national state is always right. Nationalism is either ignorant and prejudiced or inhuman and jaundiced; in both cases it is a form of mania, a kind of extended and exaggerated egotism, and it has easily recognizable symptoms of selfishness, intolerance, and jingoism, indicative of the delusions of grandeur from which it suffers. Nationalism is artificial and it is far from ennobling; in a word, it is *patriotic snobbery.*"

Closely related to nationalism and largely responsible for it is imperialism. "More than half of the world's land surface," declares Professor Parker T. Moon in his remarkable volume entitled *Imperialism and World Politics*, "and more than a billion human beings, are included in the colonies and 'backward countries' dominated by a few imperialist nations. Every man, woman and child in Great Britain has ten colonial subjects, black, brown and yellow. For every acre in France there are twenty in the French colonies and protectorates. Italy is one-sixth as large as her colonies; Portugal, one twenty-third; Belgium, one-eightieth. The nations of Western Europe are dwarfs beside their colonial possessions."

We are dealing here with a problem of present and pressing importance. The same authority says: "Never was imperialist rivalry so keen as after the Great War. We are now entering a period of intensified international economic competition, in which the problem of imperialism is becoming all the more acute because most of the backward areas available for colonies have already been appropriated. Competition is stimulated by scarcity."

Professor Moon says further: "Lending money to unstable governments or investing money in unruly countries, has been one of the most widespread features of imperialism and has

usually led to annexations, in European practice, whereas in American practice 'dollar diplomacy' leads to financial receiverships, that is to the collection of the customs duties of a Haiti or a Santo Domingo by American officials, or to other methods of financial supervision."

THE RELATION OF THE UNITED STATES TO LATIN AMERICA

The United States has during the past few years been closely watched by other nations because of her controversy with Mexico and with Nicaragua over the protection of American property interests. This country has greater opportunities, because of its surplus capital seeking investment, than any other nation to put economic pressure on other governments in a way to modify their political life and, in particular, to create an American economic hegemony in the western world. Up to this moment our government has to its credit an extraordinary achievement in Mexico but there is widespread disapproval of the American policy in Nicaragua. Urgent need is felt for a formulation of ideals in international ethics that will protect weak countries from exploitation by the strong.

Many patriotic Americans feel that the Monroe Doctrine should have a reformulation: that in its original statement it gave undoubted protection to weak countries but that those countries now have greater fear of aggression by the United States than by European countries. The Monroe Doctrine was invoked to justify policy with reference to the famous Venezuela dispute which now seems truculent. It is readily invoked to justify intervention in Latin American affairs whenever assumed American interests dictate such a course.

In the recent negotiations over the Paris Peace Pact, the Monroe Doctrine, although kept in the background, was an important and disturbing psychological factor. It was regarded by European statesmen as a sort of permanent "reservation" on America's part which put the rest of the world at a disadvantage. Even in America there is much confusion as to the the significance of the Monroe Doctrine. It is now being urged that in the interest of international goodwill and cooperation the United States government should make clear to the world precisely what it means by the doctrine and how it proposes to apply it.

THE PROBLEM OF THE ALLIED WAR DEBTS

So complex is the war debt problem that no brief statement can be really adequate. A few significant facts and figures can, however, be given and also the points at issue may be briefly suggested in the form of questions.

(a) War Loans

Between April 1, 1917, and November 30, 1920, the United States loaned to twenty different nations $10,338,000,000 of which sum $7,077,114,750 were loaned preceding the Armistice and the remainder after that date. The loans as authorized by Congress were made "for the purpose of more effectually providing for the national security and defense and for prosecuting the war." With the sums put to their credit the nations bought food, munitions and supplies, almost wholly in the United States.

(b) Debt-Funding Agreements

Beginning with Great Britain in June, 1923, funding agreements were made with the debtor nations, none of which felt able to pay in full. The financial ability of each nation was therefore made the basis of the settlements, and agreements were reached whereby the funding period was fixed at sixty-two years, the payment to cover the original loan in full, plus varying rates of interest ranging from an average of 3.3 per cent in the case of Great Britain, to 1.6 per cent for France and 0.4 per cent for Italy. (France has not yet ratified the agreement, although she has been making payments on the basis thereof.) The total payments to be made amount to $11,522,400,000 principal, and $10,621,200,000 interest.

(c) Reparations

By the Dawes Plan, Germany's maximum average annual reparations payments are to be (as thus far determined) $595,500,000 as compared with maximum annual payments of Great Britain, France, Italy and Belgium to the United States amounting to $385,600,000. The maximum reparations payments are reached in 1929, and there is much speculation as to the capacity of Germany to make these payments particularly as to the ability of the Transfer Commission to effect the money transfer

without serious violence to the exchange rates and the German currency. It is universally recognized that payments must ultimately be made in goods; that is, out of an excess of exports over imports.

(d) The Principal Controversies

Questions which are agitating European countries and giving many thoughtful Americans serious concern may be summarized as follows:

1. The Ethical Issue

Is the United States morally justified in insisting on collection of these debts up to the limit of the debtor nation's "capacity to pay"?

Do the circumstances under which the loans were made by the United States differentiate them from ordinary commercial transactions?

2. The Economic Issue

What will be the effect, direct and indirect, through the years, on American industry, commerce and prosperity, of European payments in manufactured goods?

3. The Political Issue

Is the execution of the debt-funding agreements expedient from the purely political standpoint? What has been the effect of the settlements actually made on the attitude toward the United States of the peoples of Europe? And does this attitude have any bearing on the future problem of world peace?

4. The Relation of Debts and Reparations

Does or does not the amount of the reparations payments which France, Great Britain, Italy and Belgium are to receive from Germany have any relation to their "capacity to pay" their debts to the United States? Is or is not the United States right in the contention that there is no relation between debts and reparations?

5. The Interest of the Churches in the Debt Question

Is the moral factor in the situation as related to constructive programs for world peace so clear that the churches should develop and express their judgments regarding the issues? Or

should these issues be left exclusively to those interested in economics, commerce and politics?

RACIAL TENSIONS ROUND THE WORLD

For some years discussion of the race question has been intense, and violent partisanship has developed with reference to opposing views. While it is difficult to set down even simple generalizations that will not be sharply contested, there is a preponderance of technical authority in favor of the following propositions:

1. There are no clearly distinguishable "races" in the world today.

2. Measured by intelligence-testing devices, there is no conclusive evidence of superiority or inferiority as the possession of any so-called racial group.

3. Whatever ethnic significance the measurement of intelligence may be found to have it is bound to be very slight as compared with individual differences within the several groups.

4. It follows that race antagonisms are in the main phenomena of prejudice and antipathy, socially inherited, resting on no scientific foundation.

It is beyond dispute that the balking of political and social aspirations on the part of so-called racial groups is today a prolific cause of unrest throughout the world. It creates a political and religious problem of the first magnitude, one that can be solved, apparently, only by social education.

EFFECTS OF AMERICA'S IMMIGRATION LAWS

The statistical results of the new immigration laws in America have been treated in another section. But there are important social and moral aspects of the matter which must be considered.

When the quota law began to be applied it was soon found to work serious hardship in many ways, particularly in preventing parted families from getting together. Several changes have accordingly been made in the laws, eliminating as far as possible unnecessary hardships to families.

The law of 1924 was definitely devised to admit a larger num-

ber of North European and to reduce immigration from South and East Europe. This manifest race discrimination caused much resentment among the peoples whose quotas were lowered and among their nationals in this country.

One section of the Immigration Law of 1924 provided that no "alien ineligible for citizenship" should be admitted, although exception was made for students, travelers, merchants and other specified classes entering for temporary visits. This provision caused intense popular resentment in Japan and some feeling among the intellectuals of China and India.

On many occasions Japanese editors, travelers and diplomats have reiterated their continuing sense of humiliation because of that discriminatory law. The latest of these, however, a statement of Count Y. Uchida, several times Japan's Foreign Minister, on October 2, 1927, at a dinner given in his honor in New York, closed with the assurance that the Japanese "have abiding faith in the sense of justice and fair play of American people, and we are confident that a satisfactory solution will be reached in due course."

With the passage of the exclusion law, all fear on the Pacific Coast of a possible swamping invasion of immigrant Japanese was removed and with it all anti-Japanese propaganda, which had kept up incessantly for twenty-five years. This has been a real gain. The law, of course, worked hardship to many Japanese and Chinese individuals and families, who have not been benefited by the laws permitting the reuniting of separated families of European peoples.

AMERICA'S NAVAL BUILDING PROGRAM

The Washington Conference on Limitation of Armament (1921-22) reached agreements between the five principal naval powers to establish the ratio between their capital ships at 5 : 5 : 3 : 1.75 : 1.75. This agreement resulted in the scrapping of many capital ships built and building, valued at many hundred million dollars, and has prevented further competition in building vessels of the specified types. Great Britain and other countries did not, however, regard the spirit of the Conference as requiring them to apply the ratio to auxiliary war vessels. Considerable building of these vessels, especially by Great Britain, created a tense psychological situation demanding that the United States Congress should greatly increase these auxiliaries in the United States Navy.

In December, 1927, a bill was introduced into Congress, prepared by the Navy Department, authorizing a large navy building program. It proposed to construct

25 10,000-ton cruisers, costing $425,000,000
32 big submarines, costing $160,000,000
9 big destroyers, costing $45,000,000
5 big airplane carriers, costing $45,000,000

The total initial cost for the 71 war vessels was estimated by Secretary of the Navy Wilbur at $740,000,000. He also stated to the House Committee on Naval Affairs that this five-year program is the first step in a twenty-year program which, as then calculated, would cost $2,500,000,000 for construction only. The bill when introduced gave the President power to suspend part or all of the construction ordered if an international conference for limitation of naval armaments should reach conclusions that might make such a suspension desirable. The House Naval Affairs Committee, however, voted (January 14, 1928) to strike this provision from the bill. The Naval Affairs Committee also voted that the time limit for "laying down" must be five years, everything to be completed in eight years.

These proposals proved to be unpopular. Congress was flooded with letters of protest. The House Naval Affairs Committee therefore reduced the program to 15 cruisers of 10,000 tons and one big airplane carrier, to cost altogether about $274,000,000. This bill was adopted by the House but is still before the Senate, to be dealt with during the coming session of Congress.

THE LEAGUE OF NATIONS AND ITS SIGNIFICANCE

The hope for a new type of political relationships, based on a recognition of the common interests of the nations, finds its best expression in the League of Nations, established in January, 1920, when fourteen nations had ratified the Treaty of Versailles.

An account, even in brief outline, of the workings and achievements of the League through the annual sessions of the Assembly, the four regular sessions each year of the Council, the annual meetings of the International Labor Organization and the continuous activities of the Secretariat of the League, of the Labor Office and of the many special commissions and committees, some of them concerned with humanitarian issues of deep concern to the whole world, would fill a large volume.

The meeting of the Assembly in September each year is now the outstanding annual political event in Europe and in the world. It has become the custom for ministers of foreign affairs of the various governments and frequently even for their prime ministers to attend its sessions.

The admission of Germany (1926) not only to the League but to a permanent seat on the Council, together with the ratification by the governments involved of the Treaties of Locarno, constitute achievements by the League of great importance for world peace. During the years since the League came into being not only have significant results been secured on a world-wide scale in economics, finance, health, industry, and transportation, but also in the realm of world justice through the establishment and activities of the Permanent Court of International Justice and in the realm of world peace through the abatement of several ominous threats of war.

During the first years of the League's existence, America's relation to it was casual and informal, although this country furnished much of the capital needed for credit rehabilitation projects which the League sponsored. In recent years, however, the United States government has sent official delegates to sit on the Preparatory Commission on Disarmament, the Opium Conferences, the Conferences on Double Taxation and Tax Evasion, the International Economic Conferences, the General Conference on Communications and Transit, the Conference on the Private Manufacture of Arms, the Advisory Committee for the Protection of Children and Young People, and the Conference on Import and Export Prohibitions and Restrictions. American participation in the work of the League has now become regular and extends to virtually all branches of the League's humanitarian, economic and financial activities.

Hon. Elihu Root has summarized the work of the League and of the World Court of Justice in these words: "For these years the League in the political field and the Court in the judicial field have been rendering the best service in the cause of peace known to the history of civilization—incomparably the best."

THE MOVEMENT TO RENOUNCE WAR

Since S. O. Levinson declared in 1918 that war should be delegalized by the positive enactment of international law making it a crime, the "outlawry of war" has been a most important phase of the peace movement. Dr. C. C. Morrison made

himself the protagonist of outlawry by his articles in the *Christian Century* and his book on the subject. Senator Borah gave the proposal official standing by his resolution of February, 1923. An aggressive education program undoubtedly prepared the ground for the Pact of Paris, in signing which, on August 27, 1928, the nations exchanged solemn declarations that they renounced war as an instrument of national policy and would seek the solution of their controversies with one another only by pacific methods.

This Pact was signed by fifteen nations and some forty others have indicated their intention to sign. These signatures, however, will become effective only when the fifteen original signatory powers actually ratify it. It is understood that the other nations will defer their ratifications until the United States Senate has taken this step. It is generally agreed that the earnestness and seriousness with which the United States accepts the obligations and duties of the Pact will largely determine its real significance and value for world peace.

"No diplomatist," says Sisley Huddleston, an unusually well-informed British political writer, "wished to sign the Pact. . . . The force of public opinion convinced the diplomatists that this Pact was necessary. . . . Here is an act of faith. Here is a solemn announcement that war is ruled out. . . . The acid test of the Peace Pact will come quickly. . . . Either the Pact will soon be exposed as a hollow farce or it will be shown as a reality."

The Churches in Relation to the World Situation

Such international conditions as those here outlined have naturally enlarged the horizon of the churches and confronted them with a sense of new responsibilities. This has manifested itself in many ways, three of which are especially pertinent to the present discussion.

The Churches and the Problem of Peace

Since 1911 the Federal Council has had a commission carrying on work in behalf of international justice and goodwill. Since the war most of the major denominations have established similar committees or agencies, and one of them, the Methodist Episcopal, has lately provided a budget and an executive secre-

tary for its peace work. The World Alliance for International Friendship through the Churches, organized in 1914, now has councils in more than a score of countries.

Without attempting any appraisal of the work of the American churches in this field, one can at least conclude, even from a bare mention of a half-dozen concrete cases, that the concern for world peace has become a vital one in the churches and that they are finding ways of making their influence count. Such incidents as the following will suffice to indicate this fact:

The remarkable support given by the churches to the Washington Conference on Limitation of Armament in 1921-22.

The protest against the anti-Japanese discrimination in our immigration policy in 1924.

The insistence that our controversy with Mexico in 1926-27 could and should be settled without resort to armed force.

The opposition to the big navy proposal in 1928.

The present enthusiastic support of the multilateral treaty renouncing war as an instrument of national policy.

The increasing study in church groups, during the last few years, of the meaning of the Christian Gospel for our international life.

THE BEGINNING OF THE INTERNATIONAL ORGANIZATION OF THE CHURCHES

While the League of Nations has been developing as a uniting influence among the governments, the churches of the various lands have been reaching out for relationships with each other which would transcend national boundaries and make them more able to function in a unified way. Of this the clearest expression was the Universal Christian Conference on Life and Work, held in Stockholm in 1925. Official representatives of more than a hundred communions, from more than forty countries, met together to consider their common responsibilities for Christianizing all the life of the world. Particularly noteworthy was the fact that for the first time in a millennium representatives of the Eastern Orthodox Church and of Protestantism came to-

gether to seek light on the practical application of Christian principles in society.

Through a Continuation Committee the "Life and Work" movement is proving to be more than simply a conference. It issues a quarterly magazine, *Stockholm*, printed in three languages. It has arranged for conferences of theological professors of varying viewpoints and from various European countries. Most important, it has established at Geneva an international center of research and education concerning the relation of the churches of the several lands to social and industrial problems.

The work of the Central Bureau for Relief of the Evangelical Churches of Europe, in providing assistance from the stronger bodies to those weakened as a result of the war, is another illustration of growing international relationships.

The World Conference on Faith and Order, held in Lausanne in 1927, represents the first attempt to study the possibilities of organic union on a world scale.

The Foreign Missionary Movement

The foreign missionary enterprise, which is the most direct assertion of the world-character of Christianity, takes on an immensely enhanced significance in the light of the new economic interdependence of the nations and the growth of international relationships in the political realm.

The general program of the foreign missionary movement in its many-sided aspects—evangelistic, educational, medical and philanthropic—is so well known that it is unnecessary to give any outline of it here. Attention is rather concentrated upon present trends in the development of the movement, especially in its relation to other phases of Christian life and thought.

The meeting of the International Missionary Council, held in Jerusalem during the two weeks preceding last Easter, shed so much light upon present tendencies that the discussions there may be taken as almost an epitome of present thinking and planning in missionary circles. The epoch-making influences which have been at work in the missionary movement since the last great world missionary gathering, held in Edinburgh in 1910, were brought to such clear focus at Jerusalem as to make that gathering a symbol of what the missionary situation is today.

(a) A Spirit of Equality

One of the outstanding trends in the present situation is that missionary policy and programs are no longer being determined by mission boards alone but by a full interchange of experience on the part of representatives of both the East and the West. As recently as the Edinburgh conference in 1910, the Christians from the countries in which the missionaries work, were conspicuous chiefly by their absence. In Jerusalem in 1928, precisely the opposite was the case. About one out of sixty of the delegates at Edinburgh were "nationals" from the new churches of Asia and Africa. At Jerusalem one out of four was a "national." To take a single illustration, the delegation of twenty from China was made up of fourteen Chinese Christians and six missionary representatives.

The missionary movement, in other words, is coming to be not something which we do *for* other people but *with* them. It represents a process of sharing between the older churches of the West and the newer churches that are coming to birth in the so-called mission lands. The keynote of the enterprise is so definitely coming to be fellowship that at the Jerusalem meeting it was declared that we of the West have much to learn from, as well as to give to, our Christian brothers in other lands. The message unanimously adopted by the Council at Jerusalem said:

> "We urge that every possible step be taken to make real the fellowship of the Gospel. The churches of Europe send missions and missions-of-help to the churches of Africa and Asia. We believe that the time is come when all would gain if the younger churches were invited to send missions-of-help to the churches of Europe and America, not to ask for assistance, not to advertise their own need or their own development, but to minister of their treasure to the spiritual life of those to whom they come."

(b) Christianizing Social Relationships

Another unmistakable trend in the present missionary situation is that the missionary program definitely includes the Christianizing of all our social relationships. The conference at Jerusalem spent the larger part of its time in discussing on a world scale the same aspects of social, industrial, interracial and international relationships which are occupying the attention of the churches in the several countries of the West. Winning the

world for Christ is seen to mean not only "occupying" all geographical areas with churches and ministers of the Gospel but bringing all areas of human activity under the sway of Christ.

The missionary concern with social and economic problems was indicated at Jerusalem by the presence of several distinguished authorities in industrial and economic fields, such as Harold Grimshaw of the International Labor Office of the League of Nations, who is considered the world's foremost specialist on the subject of forced labor in Africa and other parts of the world, and R. H. Tawney of the London School of Economics, author of those two notable books: *The Acquisitive Society* and *Religion and the Rise of Capitalism*.

As one of the authoritative interpreters of the Jerusalem meeting, Basil Mathews (in the popular report of the gathering entitled *Roads to the City of God*) summarizes the missionary outlook on this point as follows:

> "In a word, when we came together in Edinburgh in 1910, the Western world was relatively secure in its power to present to an Asiatic and African non-Christian world a Gospel which it felt that it had itself learned and begun to practice. In 1928, the Western world has begun to see itself as the author of great materialistic and industrial forces and interracial antagonisms which form in their uncontrolled state a common menace to the world's life and especially to the life of the spirit. It sees that its own life is thus certainly not in tune with the Gospel that it has been sending to the world; it is not even wholly sure of the full meaning of that Gospel. Therefore the Western world is itself a mission field. The home base of missions is not a geographical entity at all, but is simply Christ wherever He lives in human life."

The necessity for dealing especially with the economic situation in its bearing upon the missionary movement was pointed out by Professor Tawney in these words:

> "You cannot in practice maintain two incompatible standards of morality side by side. You cannot win the individual to a life of service and self-sacrifice if the social environment within which he is set is dominated by a ruthless economic egotism."

As a result of this emphasis, measures have been adopted looking toward the establishment of a "bureau of social and economic research and information" on problems arising from the contact between Western civilization and undeveloped countries. The special purpose of this new agency of the missionary forces is to help them to be more competent in meeting the terrific problems affecting the welfare of the people among whom the missionaries work.

The fact that the missionary movement is facing, on a world canvas, the same kind of picture which confronts the Christian forces at home, was further indicated in the prolonged attention given at Jerusalem to the question of interracial contacts. Nothing was more clear than that the racial discriminations of the West are one of the greatest obstacles confronting the missionary in the Orient.

Rural problems constituted another center of social interest at the Jerusalem meeting. A detailed survey of the rural problems of one country, Korea, was presented and the Council declared that experts on rural life must be included on missionary staffs.

(c) The Evangelistic Emphasis

The attention given to such problems as these does not indicate any lack of emphasis upon the evangelistic note which has always characterized the missionary movement. At Jerusalem there was a clear recognition of the evangelistic quality of all phases of service carried on in the spirit and in the name of Christ.

The report on medical missions, for example, insisted that the mission hospital is not to be regarded as in any sense a bait with which to attract non-Christians, or as a door that will open the way to evangelism, but rather as itself a spiritual ministry and a Christian witness indicating the nature of a Christian society. Education likewise was a subject of major emphasis at Jerusalem, not as in contrast with evangelism but as in itself, when truly spiritual in character, an expression of the Christian view of life.

(d) Relations with Non-Christian Faiths

Side by side with the unshakable assurance of the uniqueness and universality of Jesus Christ, there has arisen a keen desire

to understand sympathetically and to appreciate other religions. It was felt at Jerusalem that the more clearly one discerns the values in other faiths, the more effectually can the personality of Christ be presented as the fulfilment of ideals that apart from that personality are fragmentary. The message adopted by the International Missionary Council declared that in the past the missionary movement had not always "sufficiently sought out the good and noble elements in the non-Christian beliefs" and in a generous spirit called attention to some of the worthy aspirations which find expression in non-Christian systems.

The chief factor responsible for the more sympathetic attitude toward non-Christian religions is the conviction that the strongest rival of Christianity is or will be tomorrow, not Buddhism or Mohammedanism, but the spirit of materialism and practical irreligion which now permeates all lands and strikes at all religion. A large part of the thought of the Jerusalem conference was focused on the task of discovering and understanding the resources of Christianity for meeting the secularizing tendencies of our modern civilization.

In the face of rampant materialism, it was clear that all religions, however inadequate as a final fulfilment of the quest of the human spirit, are at any rate a witness to spiritual realities and things unseen. With this in mind and at the same time with a conviction that Christ is uniquely the world's resource for overcoming the pressure of materialism the message adopted at Jerusalem said:

> "We call on the followers of non-Christian religions to join with us in the study of Jesus Christ, His place in the life of the world and His power to satisfy the human heart; to hold fast to faith in the unseen and eternal in face of the growing materialism of the world; to cooperate with us against all the evils of secularism; to respect freedom of conscience so that men may confess Christ without separation from home and friends; and to discern that all the good of which men have conceived is fulfilled and secured in Christ."

The fear expressed that the distinctiveness of Christianity might be lost in a syncretistic process which would result in a thin amalgam of existing religions was frankly faced at Jerusalem. The desirability of such a result was repudiated and its

probability discounted. As Professor William E. Hocking of Harvard said:

> "I sympathize with those who hate syncretism in religion; mere syncretism has no charter of life in it. But there is a form of hospitality to the experience and thought of religions other than our own, which is not mere syncretism, and which is demanded by the new situation in the world of thought today.
>
> "The new situation is brought about by the fact that there is a world philosophy which is spreading itself by no teaching or missionary effort, but by its own power as an accompaniment of industrial civilization. We may call it scientific materialism or naturalism.
>
> "The universal spread of this type of philosophy requires a new alignment of religious forces, a recognition of alliance with whatever is of the true substance of religion everywhere.
>
> "The thing feared in syncretism is a loss of personal identity. In making friends, we impart into ourselves something of the quality of the other person; yet it never occurs to us to fear loss of personal identity. So in appreciative contact with other religions Christianity need have no fear of loss of its own identity."

(e) An Autonomous Movement

The missionary enterprise has resulted in the rise of a Christian movement which has become really conscious of a world-wide character and able to express itself on a world scale. While it would be easy to point out many conditions which limit this statement and many factors which are standing in the way of the development of an indigenous church in many lands, it is clear that a Christian church increasingly expressive of the genius of its own people is coming into being in practically all the fields where the missionary movement has become well rooted.

This is sometimes erroneously assumed to mean that the financial support of the older churches of the West will soon not be seriously needed or desired. The need for the continued cooperation of the Christian forces of the West with their larger experience and vastly greater resources was pointed out at Jeru-

salem in many ways. A statement adopted by the Council on this subject said:

> "From the older churches financial aid and missionaries for almost every type of work are still urgently needed and will be required for many years to come. The call to occupy the unoccupied areas in every country of the world, the urgent necessity for a great evangelistic advance, the establishment and strengthening of schools, colleges, training institutes, and other institutions of a specialized type; the provision of Christian literature of high quality and in great volume for the younger churches; the development and extension of Christian hospitals and other philanthropic agencies; the demand for an enlarged program in the realm of Christian education and for new experiments in the rural areas—these and other forward movements throughout the world call for a measure of sacrificial giving on the part of the older churches beyond anything that has characterized their life up to the present time."

(f) A United Front

Finally, a feature of the present missionary situation which should be carefully noted is the trend toward cooperation and unity. When the Edinburgh conference was held in 1910, the cooperative movement on the mission field was just beginning to take definite form. Since that time, a national Christian Council or some other form of organized cooperative fellowship and effort has been developed in each of the larger fields where important Christian work is being carried on. In some of the stronger organizations like those of China and India these cooperative agencies, representing both the missions and the national churches, have become influences of the greatest importance. All of these bodies, together with the interdenominational organizations of the foreign mission boards in the "sending" countries are now represented in the International Missionary Council. Meanwhile, there has also been a steady development in the practice of cooperation in the multitude of spheres such as the carrying on of evangelistic efforts, the production of literature, the maintenance of colleges and universities (of which there are now over a hundred) and of medical schools and hospitals.

Moreover, there has appeared on the mission field a decided trend toward church unity. A new united church of Christ in China has come into being which unites in one body the converts of a large group of denominational missions, including Presbyterian, Congregational and English Baptist. The South India United Church includes the missionaries and Indian Christians of Congregational, Reformed and Presbyterian bodies and at the present moment a proposal for the union of this united body with the Anglican Church is being given serious consideration. Since a subsequent section of this volume deals with the general movement toward church cooperation, federation and unity, further discussion of this subject is not called for at this point.

V. THE PRESENT STATUS OF THE COOPERATIVE MOVEMENT IN RELIGION

TWENTY years ago the cooperative movement among the churches was in its infancy. Prior to that time, however, the strictly denominational emphasis was being lessened by the functioning of such undenominational groups as the Young Men's Christian Association, the Young Women's Christian Association, the International Sunday School Association, the Student Movement, the Evangelical Alliance, the Stewardship Movement, the Laymen's Missionary Movement, and the Young People's Society of Christian Endeavor. These non-denominational movements, each in its own way, contributed to the widening of spiritual horizons in the late nineteenth century.

Interchurch federation, in the strict sense of that word, began in local communities. The Federation of Churches in New York City was organized in 1895. The Massachusetts Federation of Churches came into existence in 1902. It should be noted, however, that as early as 1891 the then existing Brotherhood of Andrew and Philip formulated a constitution which provided for a "Federal Council" and in pursuance of this policy a national convention of this organization was held in the Marble Collegiate Church in New York City in 1893.

Seven years later, in 1900, an inter-church gathering was held in New York City looking directly toward federation. This gathering authorized the convening in the year following in Philadelphia of the National Federation of Churches, whose membership was composed of representatives of local churches and federations.

The Federal Council of the Churches of Christ in America

At the Washington meeting of the National Federation in 1902 it was voted to request the highest ecclesiastical or advisory bodies of the evangelical denominations to appoint representative delegates to an Interchurch Conference, to be held in 1905. In the Conference, held in Carnegie Hall, New York, 1905, there was formulated the Constitution of the Federal Council of the Churches of Christ in America, which, after ratification by the bodies which are now its constituents, brought about the final and complete organization of the Federal Council at Philadelphia in 1908.

Twenty-eight Christian bodies are now united in service through the Federal Council. In addition, the Federation of Women's Boards of Foreign Missions, the Council of Church Boards of Education, the Home Missions Council, the Council of Women for Home Missions, the International Council of Religious Education, the American Bible Society, the National Council of the Y. M. C. A., the National Board of the Y. W. C. A., the Committee on Reference and Counsel of the Foreign Missions Conference of North America, the Committee on Cooperation in Latin America, and the Student Volunteer Movement sustain an affiliated, cooperative or consultative relationship to the Federal Council.

It would be quite impossible to chart the Council's curve of progress since 1908 within the compass of so short a statement. It will be possible here to indicate only the dominant trend of its various departments. The Commission on Evangelism is seeking in this age of science to deepen the personal spiritual life and to stimulate the spiritual morale of the churches. The Commission on the Church and Social Service is working at the problem of bringing capital and labor into a position where each is able better to understand the viewpoint of the other, and has helped to give the labor movement a new view of the church. The Commission on the Church and Race Relations has demonstrated that racial groups can meet together on a Christian platform, and that through conference and patient collaboration it is possible to stimulate and promote a constructive understanding between the various racial elements of our community and national life. The Commission on International Justice and Goodwill has contributed to the development of an intelligent public opinion in support of world justice and peace and has dramatized the movement for international friendship through its goodwill projects with the children of Mexico and Japan. The Department of Research and Education has been demonstrating to the religious leadership of the nation and to the public that the assembling of facts uninfluenced by prejudicial considerations has a vital place in the social program of the church at large. One of the more recent activities of the Federal Council is that conducted by the Committee on Goodwill between Jews and Christians. An extensive work on behalf of the Christian bodies in other lands has been carried on by the Commission on Relations with Religious Bodies in Europe and the Committee on Relations with Eastern Churches. Not unmindful

of the opportunities offered by the radio, the Council is now furnishing on behalf of the churches impressive weekly services of worship, addressed by such men as Dr. S. Parkes Cadman, Dr. Harry Emerson Fosdick, and Dr. Daniel A. Poling. The Commission on Christian Education assists the entire Council to develop and maintain an educational method and viewpoint. Its specific interests are in the fields of peace, sex, race, and temperance education. By lending its support to the Church and Drama Association, the Federal Council aims to raise the standards of both stage and screen.

The Federal Council has thus undertaken to expand its program during the twenty years since its inception so as to keep pace with the rapidly changing and infinitely complex conditions of the modern world.

CITY AND STATE COUNCILS OF CHURCHES

Obviously the larger success of the Council's program is conditioned upon the enlargement of the church federation movement locally. It is the particular task of the general secretariat of the Federal Council to interpret this program of a cooperative Christianity to the church at large and to assist, wherever possible, in the organization of city and state councils of churches.

The history of local federation is one both of success and of failure. It has been found that many cities and towns were scarcely prepared for federation. Federation impinges more directly on sectarian ambitions locally than nationally, and it is in the local community that denominational lines are more sharply drawn. Furthermore, it is a matter of common observation that following the war and particularly after the liquidation of the Interchurch World Movement denominational loyalties, not to say prejudices, were for a time much more in evidence.

Notwithstanding these difficult conditions there are now functioning at least 42 local councils or churches, each with its own office and secretarial service, and most of them with full-time executive leadership, whereas twenty years ago only three such councils of churches were in existence—those in Portland, Me., Chicago and Greater New York.

Twenty councils, a year and a half ago, showed increases in their budgets in five years from a total of $209,700 to $359,428.

The 1928 budgets of 39 city councils and 6 state councils amount to more than $750,000. In many cities the local council of religious education has either merged with the council of churches, or functions as the council's department of religious education.

In addition to the above mentioned city councils of churches, there are a very large number of volunteer interdenominational organizations especially in the small cities. Moreover, many inter-church ministerial organizations in city, county, and rural areas, frequently sponsor programs of a federated character.

There are now six state councils of churches, each with an executive secretary: Massachusetts, Ohio, California, Connecticut, New York and Pennsylvania. Beginnings have also been made toward the organization of state councils in Maine, New Hampshire, New Jersey, Michigan, Oklahoma, and Kansas. Under the new relationships obtaining between the Federal Council and the Home Missions Council these two bodies are now working cooperatively in the interest of federation in Alabama, Colorado, Idaho, Kentucky, Montana, North Dakota, Tennessee, Utah, Washington, Wisconsin, and Wyoming.

ADMINISTRATIVE UNION

The movement toward the federal union of the churches has been paralleled by a movement toward the administrative union of certain church boards and agencies in separate lines of activity. The Home Missions Council, the Council of Women for Home Missions, the Foreign Missions Conference, the Federation of Woman's Boards of Foreign Missions, the Committee on Cooperation in Latin America, and the Missionary Education Movement represent this type of church federation. A brief review of the activities of these organizations should be included in this account of the present status of the cooperative movement.

(a) The Home Missions Council

The Home Missions Council, organized in 1908, is an interdenominational organization composed of home mission boards and societies. In 1928, twenty-eight denominational and constituent bodies and thirty-seven boards and societies were constituents of the Council.

The Council provides a channel for home mission executives to work together on problems that are common to them all. It maintains committees on church building, comity, city work, education and publicity, and rural work. The Committee on Rural Work is sponsoring a vigorous program in the field of cooperation. Through this committee the Department of Agriculture is publishing a bulletin setting forth the services of the United States Department of Agriculture and the possible cooperation of the rural church with this service. Again, this committee is much interested in promoting interdenominational parishes. The Committee on City Work studies urban problems from the standpoint of the churches, giving special consideration to the questions arising in relation to foreign speaking populations.

One of the major tasks of the Council is to assist in promoting fellowship and cooperation among denominational leaders within states. These groups are usually called state home missions councils. They are voluntary organizations which meet once or twice a year to consider the possibilities of cooperation and possible allocation of fields to certain denominations, and to create better understanding among denominational executives. These state organizations generally function without a budget and their findings have only the force of moral suasion. There has been a gradual increase in the number of these groups. At the present time there are eleven state home missions councils and three in the process of formation. The Church Comity Conference held at Cleveland, Ohio, January, 1928, represented the culmination of these efforts toward comity and cooperation between denominations. This Conference adopted a "Five Year Program of Survey and Adjustment." While it is too early to make any statements concerning the working of this program, it may be said that surveys are already in progress in several of the states, while still other states have indicated their purpose of initiating such studies in the near future.

The quadrennial meeting of the Federal Council in 1924 created a joint committee to study closer correlation of these three councils. As a result, the Home Missions Council and the Council of Women for Home Missions, while retaining full independent autonomy, have become the Council of Home Missions, sustaining a close relation to the Federal Council. The inauguration of this relationship to the Federal Council has been one of the outstanding events of the past four years in

comity. A National Home Missions Congress is to be held in 1930, in preparation for which extensive data are being compiled.

(b) Council of Women for Home Missions

The Council of Women for Home Missions, organized in 1908, is the correlating body of the national Women's Home Missions Boards of the United States and Canada. It was originally composed of nine women's boards; now there are twenty-four constituent boards. The Council functions jointly with the Missionary Education Movement in the publication of home missions text books for all ages. It also functions through joint committees with the Home Missions Council and the Federation of Woman's Boards of Foreign Missions. The Home Missions Council and Council of Women for Home Missions appoint religious work directors who serve interdenominationally in non-reservation government Indian schools. Together these two Councils conduct the Bureau of Reference for Migrating People, a welcome to immigrants at their ultimate destination. One of the outstanding lines of activity of the Council of Women for Home Missions is that among migrants. Local communities are stimulated to carry forward work among migrants in their own districts; a few stations are also established demonstrating Christian social service in canneries and on farms. The Council in cooperation with the Federation has for a number of years been promoting the formation of interdenominational city, county, and state groups of women. Another joint committee is that on Conferences and Schools of Missions. The Council and Federation also serve together in many other matters of common concern such as the Federated Student Committee, National Committee on the Cause and Cure of War, and Woman's National Committee for Law Enforcement. Three great conferences on the Cause and Cure of War have been held under the joint auspices of nine women's national bodies in 1925, 1926 and 1928.

(c) The Foreign Missions Conference of North America

Antedating the organization of the Federal Council by some 15 years, the Foreign Missions Conference of North America has long stood for cooperative action in the furtherance of the foreign missionary enterprise. More than 90 different missionary organizations are affiliated with this Conference. The executive

power of the Conference is lodged with the Committee of Reference and Counsel. The Conference deals with the relations of missionary projects to governments; the stimulation of interest in foreign missions work; problems of missionary administration such as the preparation of missionary candidates. It conducts the annual Conference of the Foreign Missions Boards of the United States and Canada, the reports of which are of inestimable value to missionary workers throughout the world. and maintains a great missionary research library. Under the auspices of the Foreign Missions Conference a number of commissions have been sent to India, China, Africa, and elsewhere and their diagnoses of existing conditions have guided the thinking and matured the judgment of missionary leaders.

The International Missionary Council, of which the Foreign Missions Conference of North America is a member, is carrying on a similar type of program on a world basis. The Council has interested itself in the international efforts now being made to deal more effectively with slavery and forced labor. A more adequate Christian literature is being prepared by the Council for use in Japan, Korea, China, India and Africa. It was under the auspices of this Council that the very significant Jerusalem Conference was convened in the spring of 1928.

(d) The Federation of Woman's Boards of Foreign Missions

The Federation of Woman's Boards of Foreign Missions has had a steady growth during the past several years. Twenty-eight national Women's Boards of Foreign Missions in the U. S. A. are now affiliated with it. The Federation parallels in many respects, in the foreign mission field, the type of program sponsored by the Council of Women for Home Missions. The study books published by the Central Committee on the United Study of Foreign Missions are becoming world-wide in outreach. Last year's text book, "A Straight Way to Tomorrow," has been translated into the languages of China, Japan, India and Latin America.

Three new standing committees recently instituted by the Federation all point to a wider conception of missionary responsibilities. These are (1) The Interdenominational Industrial Committee, (2) Law Enforcement and Legislation Committee and (3) International Friendship Committee.

Increasingly, the Federation is cooperating with other national

organizations such as the Council of Women for Home Missions, the National Committee on Law Enforcement, the National Committee on the Cause and Cure of War, and the Federal Council's Commission on International Justice and Goodwill. At the present time the Federation is joining with the eight other national organizations which compose the National Committee on the Cause and Cure of War in setting up a conference in each of the 48 states in support of the Paris Peace Pact.

(e) National Commission of Protestant Church Women

The National Commission of Protestant Church Women was formed in 1928 of representatives from the Women's Organized Interdenominational Groups, Federation of Woman's Boards of Foreign Missions and Council of Women for Home Missions. It is projecting an extensive program of interchurch cooperation among women's groups.

(f) Committee on Cooperation in Latin America

The Committee on Cooperation in Latin America, representative of 34 evangelical missionary boards carrying on work in Mexico, Central and South America, was organized in 1916. The functions of this Committee are purely consultative and advisory. From the point of view of administration, the Committee works out comity agreements among its constituent mission boards concerning the occupation of territory. For example, the task of evangelizing Salvador, Nicaragua, Costa Rica, Panama, Colombia, Paraguay, and Uruguay has been delegated in each case to a single board. Union educational institutions are fostered, and a body of Christian literature of a very high order is being placed at the disposal of evangelicals and the general public. Native workers are everywhere being urged to take over the responsibility for directing the evangelical movement in Mexico, Central and South America.

(g) Cooperative Movements in Christian Education

The preparation of graded lessons, the broadening scope of religious education and the need for closer supervision and training in leadership impelled the denominations to organize departments of religious education. These denominational boards formed the Sunday School Council of Evangelical Denominations in 1910 which was merged with the International Sunday

School Association under the name "International Council of Religious Education." The merger was finally completed in 1922, and constitutes a federation of 39 denominational boards or agencies of religious education. The International Association of Daily Vacation Bible Schools was also included in the merger and its function enlarged to include week-day religious education.

Now looked upon as the accredited agency of the churches in matters of religious education, the Council concerns itself primarily with problems of leadership training, young people's work, research, vacation and week-day church schools, and field administration. It is developing in all these activities a curriculum and program of Christian education for the evangelical churches of the North American continent.

The Religious Education Association, established in 1903, has brought together, upon a common platform, representatives of all faiths and agencies engaged in religious education.

In 1928, at Los Angeles, the organization of the World Sunday School Association was so modified as to broaden the scope of its activities and to bring them in close harmony with the policies of the denominational mission boards. The Association was reorganized and will become a Federation on a world basis of national or international, interdenominational Sunday school associations or councils of religious education. The International Council of Religious Education will constitute the American unit of this association.

Nineteen church boards of education are affiliated with the Council of Church Boards of Education. The Council functions, generally, in a consultative and advisory capacity. It assumes administrative prerogatives only in enterprises definitely referred to it in advance by one or more of the constituent boards. The Council is committed to the principle of cooperation in all matters pertaining to Christian education. The Council maintains intimate relations in all phases of its work with the officers and teachers of the schools, colleges and universities affiliated with the boards of education and with the administrative officers of the tax-supported colleges and universities. The Council conducts studies and surveys, maintains a clearing house of information and service, publishes literature on Christian education, promotes religious work in tax-supported institutions, and stimulates life service recruiting. Between four and five hundred church workers are now carrying on a religious ministry in tax-

supported institutions. Though operating under denominational control, they work on an interdenominational basis. Twenty-eight schools of religion and foundations for religious training are now in existence, and almost without exception they are controlled interdenominationally. The number has greatly increased in the past four years.

Six years before the formal beginnings of the Federal Council there was organized a Young People's Missionary Movement. Out of this cooperative effort there finally emerged what has come to be known as the Missionary Education Movement. As now constituted, this movement functions in behalf of a large number of boards of home and foreign missions in the publication of missionary literature of an educational character. In the United States, fifteen denominations are cooperating in this endeavor. In addition to the publication of text books on missionary education, the Missionary Education Movement convenes each year a number of conferences for the training of leaders. Today, through the steady development of its program, the Movement is making available to the church at large a carefully prepared body of missionary literature for both home and foreign fields with graded courses for every age group from primary to adult.

(h) Youth and Church Union

The cooperative task of the church is increasingly challenging the attention of our youth. The Interseminary Movement is bringing the theological undergraduates of the United States into ever closer relationships. The purpose of this movement is "to develop mutual understanding among students of different seminaries with diverse viewpoints to deepen their insight, widen their horizons, and to enlist the best of American youth for the service of the church." At Indianapolis in 1923, and Milwaukee in 1926, and again in Detroit in 1927, nation-wide interseminary conferences were held and on each occasion more than 300 theological undergraduates came together to discuss such themes as "Students and the Universal Church," "The Personal Qualification of a Minister in the Modern Community" and "Toward a More United Church." A number of sectional interseminary conferences are held each year for the intensification of these interdenominational contacts.

Interchurch Student Pastorates have been instituted at many centers of learning. Several denominations cooperate financially

and otherwise for the support of a pastor who will carry on a religious ministry among the students entirely apart from any sectarian considerations whatever. The students themselves in many institutions of learning have set up their inter-religious councils representative of the Protestant, Roman Catholic, and Jewish faiths. The interdenominational Bible college of the type recently instituted at the University of Montana and the University of Iowa represents another effort on the part of the church at large to meet the needs arising out of this campus interest in a broader religious fellowship. Deanships of religion are being created in certain colleges. Princeton University, for example, has just called to its faculty a Dean of Religion, who will be a regular member of the faculty.

The Student Volunteer Movement is, and always has been, essentially a cooperative organization. It is undertaking (1) to interpret Christian missions to each successive generation of college men and women; (2) to interest students in preparation for missionary service abroad; (3) to relate well-qualified candidates to sending agencies for appointment as missionaries.

Here, too, should be mentioned the influence of the Student Departments of the Y. M. C. A. and the Y. W. C. A. on the religious life of the undergraduates. For nearly a half century these associations have sponsored a program of united Christian service on the campus. Students of many denominations are thus brought together into a common Christian fellowship with a consequent broadening of religious perspectives.

Consideration is also being given to the larger religious outlook of the youth of high school age. An Interdenominational Young People's Commission, representative of many of the larger and more influential denominational young people's societies, meets annually for program-making purposes and to institute a varied type of interdenominational activity. In the summer of 1927 the Crusade with Christ Movement was launched by the United Society of Christian Endeavor. This Crusade is, in fact, an interdenominational youth movement in the interest of evangelism, citizenship, and world peace. Councils of young people have been organized in a large number of cities under the auspices of city councils of churches.

COMMUNITY CHURCHES

Twenty years ago the so-called "community church" was nonexistent. As late as 1917, such churches were few and far between. The changed social, cultural, and economic conditions of the post-war period, however, especially in rural areas, tended to make cooperation between religious groups more and more necessary. Out of this changed environment the community church emerged as a distinctive type of interdenominational effort. By 1922, there were at least 713 community churches. During the next four years the organization of such churches was everywhere on the increase. In 1927, 1,296 community churches were known to exist.

These churches are, in the main, of three types—the denominational, the undenominational, and the federated. Of those community churches reporting in 1927, 441 were denominational, 378 were undenominational, and 436 were federated.

The denominational community church, regarded by the leaders of this movement as the least satisfactory, is nothing more or less than a denominational church that has broadened the basis of its membership. This is done by establishing a community, associate, or affiliate membership roll. Here are registered the names of those who identify themselves with the church in question without change of private beliefs or denominational allegiances. It not infrequently happens that two weak and struggling denominational churches combine and vote to align themselves with some one denomination.

The federated type of community church represents a single congregation with a membership roll for each of the federating units. Such churches are expected to grant any person desiring to enter into Christian fellowship the full freedom of retaining or changing his denominational status or of refusing to assume any particular denominational status. Most of the community churches in towns and cities of 2,500 to 25,000 population are of the federated type.

The undenominational community church is often an outgrowth of a federated church project. It also happens that united Sunday schools in newly developed areas will evolve into a church of this particular type. Such a church has only one membership roll although the members often retain membership in a denominational church elsewhere. All membership groups in the undenominational church are on an absolute level. Each

church initiates locally its own program and is responsible only to itself for its policies and its procedures.

The community church of whatever type is dominantly rural. This is due in part to two facts. There is often less comity in villages. Financial stringency also acts as a curb on the extension programs of denominations. Of the 1,296 community churches already referred to, 1,066 were located in villages of 2,500 or less, or in the open country.

A varied type of program is sponsored by these churches in their effort to make the community, rather than the denomination, the basis of their organization. Not a few of them have charge of practically the whole of the community life with the church functioning as the social and religious center. The community church functions in many places for the coordinating agency of rural uplift. It sponsors recreational activities, organizes community drama clubs, stimulates interest in playground activities and gives direction in numerous other ways to the social, cultural, and religious life of its constituents.

There are a few examples, of which the Community Church of New York is the largest and most conspicuous, of community churches to which this designation applies in an adapted rather than a literal sense. They represent an intellectual and spiritual community, rather than an actual physical community. They embody the ideal of religion as an expression of spiritual need and aspiration in the common life of the community, without reference to creed or liturgy. According to this view, religion, like education, should be inclusive in scope, spirit and purpose and should be wholly unconfined by creedal or liturgical barriers.

At present the community church movement as a whole represents a tendency toward unification within evangelical Christianity, but not extending across the wider ecclesiastical boundaries.

Organic Church Union

No estimate of the present status of the cooperative movement of the churches would be complete without a brief reference to current trends in the direction of organic church union both within and between various denominational bodies.

Mergers have been effected between the so-called Regular and Free Baptist bodies. The Cumberland Presbyterian Church

merged with the Presbyterian Church in the U. S. A. in 1905.* In 1920, the Welsh Calvinistic Methodist Church became a part of the Presbyterian Church in the U. S. A. During the past decade a number of merging processes have been at work in the Lutheran Church. Three Lutheran bodies merged in 1918, taking the name of the United Lutheran Church in America. Three Norwegian synods had previously united to form the Norwegian Lutheran Church in America. Other independent synodical bodies are now contemplating a union of their respective forces. The Disciples of Christ in 1910 launched an Association for the Promotion of Christian Unity. In the same year, the General Convention of the Protestant Episcopal Church created a Commission to make arrangements for the World Conference on Faith and Order, held in Lausanne in 1927.

Negotiations have continued for some time looking toward the unification of the denominations that were divided during Civil War days. The 1924 Methodist General Conference placed itself strongly on record in favor of unification with the Methodist Episcopal Church, South. A plan of unification was prepared but it has thus far failed of adoption.

The Methodist General Conference of 1928 set up a Commission to institute negotiations with the Congregational Church and the Presbyterian Church in the U. S. A. for the unification of these three communions. A definite plan of union has been drawn up between the representatives of the Christian and Congregational Churches. Negotiations are also in progress looking toward the possible union of the Congregational and Universalist bodies.

The 1928 General Convention of the Protestant Episcopal Church adopted a statement expressing the hope that unity between the Episcopal Church on the one hand, and such evangelical bodies as the Methodist Episcopal and the Presbyterian on the other hand, might be made the subject of special study.

INTERNATIONAL CHURCH COOPERATION

Since the war, American Protestantism has been prominently identified with such interchurch world movements as the Universal Christian Conference on Life and Work, the Lausanne

* A minority group refused to accept the merger and still exists as the Cumberland Presbyterian Church.

Conference on Faith and Order, and the Jerusalem meeting of the International Missionary Council. The beginning of these world movements may well be said to have been the convening of the Edinburgh Missionary Conference in 1910. The evangelical churches of America were well represented in that gathering, providing their full share of the prophetic and administrative leadership necessary to the successful prosecution of the program there set forth. Later, in 1914, American churchmen participated in the Constance Conference, out of which there finally emerged the World Alliance for International Friendship through the Churches. As far back as 1916, the Federal Council of Churches issued a call for the convening of a World Conference of Christians to discuss the social program of the church at large. When that conference finally met, in 1925, in Stockholm, it brought together more than 600 delegates from 44 different countries, representing 103 denominational bodies of 31 communions with a total membership of more than 345,000,000 communicants. The President of the Federal Council and a number of its secretaries were present at Stockholm, giving counsel to the various commissions in the preparation of their reports and sharing in the discussions of the conference. The Continuation Committee of Life and Work, made up of five national sections, of which one is the American, meets annually, to plan for the uninterrupted functioning of the Stockholm program, and "to perpetuate and strengthen the spirit of fellowship" which the Conference exemplified.

The Lausanne Conference on Faith and Order had its beginnings, as noted above, in the United States. Since that time and up until the convening of the Conference in Lausanne in 1927, eighty-seven nation-wide communions had signified their intention of cooperating in this movement which envisaged the organic reunion of Christendom. As at Stockholm, so at Lausanne, the delegates from America were present in an official capacity, having been named by the appointing powers of their respective communions.

APPENDIX

Comparative Statistics

Although membership is an imperfect measure of strength and effectiveness on the part of the churches, statistical measures have significance and should be noted in this review. It should be said first, however, that the present status of religious statistics is far from satisfactory. There is no uniformity in enumerating and reporting, and, what is more serious, there is no standard basis of membership. For present purposes, however, the raw figures will serve, since relative, not absolute, numbers are needed.

The following table has been used to show the Protestant church membership in selected years over a period of a century and a quarter, in proportion to total population:

1800... 7 Protestant church members in each 100 of population
1850... 15 Protestant church members in each 100 of population
1870... 17 Protestant church members in each 100 of population
1880... 20 Protestant church members in each 100 of population
1890... 22 Protestant church members in each 100 of population
1900... 24 Protestant church members in each 100 of population
1910... 24 Protestant church members in each 100 of population
1915... 24 Protestant church members in each 100 of population
1920... 25 Protestant church members in each 100 of population
1925... 26 Protestant church members in each 100 of population

The figures are not wholly accurate, for the decimal points have been discarded, and the data are not at hand for rechecking them all. However, the table serves very well as indicating trends. The significance of this record lies in the fact that while from 1800 to 1850 the increase was eight per 100, and from 1850 to 1900 it was nine per 100, the first quarter of the present century showed a gain of only 1.8 per 100. Assuming that from 1875 to 1900 the increase was 4.5 per 100, the rate of increase was reduced between 1900 and 1925 by 2.7 per 100. The figure for 1927 we have computed to be 25.8. This does not mean loss, however, since the corrected figure for 1925 is 25.6.

From 1915 to 1927 the population increase is estimated as 20.01 per cent. The Protestant church membership reported increased 23.39 per cent.

The preliminary report of the Federal Census of Religious Bodies for 1926 gives a total membership of 54,624,976 as against 41,926,854 for 1916—an apparent gain for the decennial period of 12,698,122. (Certain bodies such as Christian Scientists did not report in 1916.) The Protestant total for 1926 was about 30,640,000.* The gains for the decade of the major Protestant bodies (including the constituents of the Federal Council of Churches, the Southern Baptist Convention and the Evangelical Lutheran Synodical Conference) are disclosed by the federal census as about 19.5 per cent and the Roman Catholic gain 18.3 per cent. No exact statement of Protestant gains is possible because the two censuses are not strictly comparable.

In the matter of money expenditures, the absolute figures are impressive. The total expenditures for 1926 as reported to the federal census were $814,371,529 as against $328,809,999 in 1916. Here is a gain of $485,561,530 for the decade. It must be remembered, of course, that the purchasing power of money decreased enormously during that period. To make an adequate comparison of the two years, we should have the proportion of total income given to religious work. This is not ascertainable, but the per capita giving for the two years can be compared with the change in purchasing power of money as reflected in the cost of living. The per capita gifts of Protestants increased from $7.84 in 1916 to $14.90 in 1926, or 90 per cent. The cost of living, as expressed in index numbers with 1913 as a basis (equal to 100), increased from 118.3 in 1916 to 175.6 in 1926. Thus the per capita giving increased 41.6 per cent more than the cost of living.

Since the cost of living has increased 48.4 per cent it would take $11.63 to buy as much in 1926 as $7.84 bought in 1916, or $1.48 in 1926 for every $1.00 in 1916. Therefore $14.90 in 1926 equals $10.07 in terms of the purchasing power of 1916. Thus per capita giving has increased in terms of 1916 purchasing power from $7.84 to $10.07.

It should be kept in mind, however, that this comparison is based simply on retail prices included in the index of the cost of living. A more accurate comparison could be made if an index of all retail prices were available, but it is not. The deviation of the index of all wholesale prices from the index of

* Lutheran bodies and the Protestant Episcopal Church count all baptized persons.

retail prices is so great that the use of the wholesale index for comparisons of purchasing power can hardly give a more accurate picture than the use of the index of the cost of living. However, a comparison with the use of the wholesale index is presented for what it is worth.

The index of wholesale prices increased from 126.8 in 1916 to 151 in 1926, or 19 per cent. Thus it would take $9.32 to buy as much in 1926 as $7.84 bought in 1916, or a ratio of $1.18 in 1926 for every $1.00 in 1916. Therefore $14.90 in 1926 equals $12.62 in terms of the purchasing power of 1916. On this basis benevolences have increased in terms of 1916 purchasing power from $7.84 to $12.62.

These financial gains have been made at the cost of great effort, largely through campaigns following the war, and we are now in a period when all the administrative energy of the Protestant churches is required to keep receipts up to the requirements of commitments already made. In other words, it is a period of conservation rather than advance, so far as financial measures are concerned.